





Division I

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Section 7





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# THE Spirit of Missions

Vol. LXXXV

JULY, 1920

No. 7

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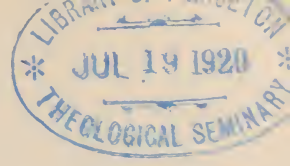
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THE BISHOPS AND SOME OF THE OTHER CLERGY IN SOUTH DAKOTA  
AT AN INFORMAL GATHERING ON THE THIRD OF FEBRUARY  
(See "*The Man Plus the Plan*", page 417)



# The Spirit of Missions

CHARLES E. BETTICHER, Editor

VOL. LXXXV

July, 1920

No 7

## FROM THE PRESIDENT OF THE COUNCIL THE LAMBETH CONFERENCE

**M**ORE than fifty years ago, the Archbishop of Canterbury, Dr. Longley, conceived the idea of calling a meeting of all the bishops of the Anglican Communion to confer together upon matters relating more especially to the missionary work of the Church.

Since that time, there has been a conference at Lambeth every ten years, and there should have been one in 1918, but it had to be postponed on account of the Great War.

These conferences have no legislative authority. They are intended to bring the bishops into brotherly council from distant fields of work for discussion of vital problems, and for encouragement and inspiration. Whatever conclusions are reached with regard to questions deemed important are published, but the discussions and conferences are private.

The conferences take place in the residence of the Archbishops of Canterbury, Lambeth Palace—a venerable, picturesque building on the south bank of the Thames, nearly opposite to the Houses of Parliament. The chapel at Lambeth is one of the most interesting places in England. Our own Bishop White was consecrated there, and hundreds of missionary bishops. The record shows that there has been a daily service in this chapel, without a break, for over six hundred years. The body of Archbishop Parker is buried under the chancel; and the palace was the home of Archbishop Cranmer, when King Henry VIII used to visit him, coming from the Tower on his barge along the Thames.

The archbishop's cathedral is at Canterbury, forty miles distant from Lambeth, and here the first welcoming service of the conference will be held on July third.

The great opening service will be the celebration of the Holy Communion, with a sermon by the dean of Westminster in Westminster Abbey, on Sunday, July the fourth. Besides the bishops of England, Scotland, Wales and Ireland, there will be some sixty-nine bishops from the United States, and many



## The Progress of the Kingdom

others from Canada, Australia, India, Africa, China, Japan, and every country in the world, including the islands of the Eastern and Western oceans—nearly three hundred bishops in all—a splendid and inspiring spectacle.

The questions to be considered at the conference cover a wide range of subjects, including theological and philosophical problems—international relations—the reunion of Christendom—problems of missions, of marriage, and industrial and social problems. The preliminary discussions will end July tenth, when the committees will take up the formal investigation of the questions, and the last part, July twenty-sixth to August seventh, will be devoted to hearing reports of committees, and the formulation of a message to the Church. The closing service will be held in Saint Paul's Cathedral on Sunday, August eighth.

The prayers of all Church people are asked that God may bless the deliberations of the conference; that the Holy Spirit may give the bishops a wise judgment in all things, and enable them to see and to speak the Truth as it is in Jesus Christ for the salvation of the world.

*Reverend A. Gailor*

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### THE PROGRESS OF THE KINGDOM

**B**ISHOP REMINGTON'S refreshing article will bring added encouragement to the Church and certainly it reports progress. More than that, it reports progress not only in South Dakota but also for all the domestic missionary fields, to say nothing of the rest of the Church. "The

**The Man Plus the Plan** Man Plus the Plan" method is used wherever our bishops can secure men to direct and carry out the *plan*. Community centers, hospitals, schools, churches—any and every sort of Church work—prosper and grow in the providence of God and according to the standards of men, because this or that individual has thrown himself into the *plan* without stint and with no thought for self glory. Bishop Remington points out quite rightly that those whom he has mentioned are but examples of the group, for taking the Church as a whole, with comparatively few exceptions, every man has thrown himself behind and added himself to the *plan*. That there is a diversity of gifts and therefore great difference in service presented and results accomplished is a fact which only accentuates the loving kindness of our Heavenly Father Who is willing to accept service from *all* His children.

There has just come to our attention the story of the little girl who took a red geranium to church last Whitsunday and when asked her purpose replied that as it was the Church's birthday she wanted to bring it some present. On that great Feast day probably not one of our bishops but had services of confirmation or ordination at which human lives were given to God and His Church. When the day was done and God's record made, we know without the shadow of a doubt that the little red geranium was given place, along with the lives which were offered.

Many a man who has dedicated himself to the *plan* finds strength and courage in the fact that God does not require uniform gifts and his service is maintained and his life sustained because he knows that only true values are entered on God's record. God gave us the *plan*. God bless the men all over the Church who are carrying it out!

## The Progress of the Kingdom

**D**R. GRAY'S and Dr. Gates's visit to the Church in Mexico as representatives of the Presiding Bishop and Council was interrupted by revolution and they were forced to leave sooner than planned and to return by way of Vera Cruz and Cuba. They were there long enough, however, to assure their hosts of our interest for their welfare—their presence proved that. Dr. Gray's picture in this issue (see page 427) of the cordial reception tendered them is a vivid one and his conclusion to our mind is of the utmost importance. We would emphasize it, therefore, by repeating it.

"They have been through much these past years and not the least of all has been the feeling that they were not as near the heart of the American Church as many of their brethren in other lands. We hope that this visit of ours may serve in some way to dispel the feeling of estrangement and that the Church in Mexico may henceforth go forward in the full assurance that its mother Church in the United States is praying for its welfare".

**I**N the name of you, its readers particularly, and in the name of the Church generally, **THE SPIRIT OF MISSIONS** welcomes the Department of Religious Education, the Department of Social Service, the Department of Publicity, the Finance Department, and the Nation-Wide Campaign to its pages.

**A**  
**Wider**  
**Scope**  
Beginning with this issue news of some or all Departments will be given, prepared by the executive secretary or some one delegated by him. Many details are still to be worked out, but the fact itself is one which we wish to share with you and ask you to share with your neighbor; that added to its report of progress in the "missionary" work of the Church, **THE SPIRIT OF MISSIONS** will month by month include also some news of these other Departments.

Of course it is *all* the "missionary work" of the Church, and quite obviously it is all to be included in the Mission which we as Christians have to the world—otherwise we would have no business with it at all—but there are those who take an especial interest in religious education; there are those who incline towards social service. From now on, therefore, month by month, there will be official news from these Departments, and while their entire fields of service cannot be covered there will be enough of technical interest to claim the support of those who confine their reading and their activity to one or another of the main divisions which the Church has made.

All of this will be done without in any way lessening the missionary side of **THE SPIRIT OF MISSIONS**. The magazine will be enlarged sufficiently to carry the extra responsibility, but it will continue to be the popular point of contact between Church folk as a whole and the twenty-seven hundred missionaries whom they are privileged to support in stations at home and abroad.

**Gives**  
**Added**  
**Reason**  
**THE SPIRIT OF MISSIONS** is the sixth oldest monthly magazine in the United States. In its eighty-four years it has not missed an issue. It was one of the first missionary publications to use illustrations extensively. Its reputation among magazines in

its class is good and it has many cordial friends in all parts of the world. With these facts in mind we feel that the executive secretary of the Department of Publicity made exactly the right recommendation to the Council in suggesting that the magazine be continued. We would ask, however, on the eve of a wider scope, more earnest co-operation from you in the matter of circulation. Considering the class of magazine, our subscription list is large; considering our



## The Progress of the Kingdom

communicants numerically, our subscription list is small. This is a condition which you can correct.

**For Increased Circulation** As we have pointed out before, those of us who have the privilege of preparing THE SPIRIT OF MISSIONS for you, may speak of its qualities because we have simply followed a well-defined policy inaugurated and carefully worked out by those who preceded us. To the painstaking work of those at the Church Missions House has been added the faithful, loyal and sympathetic response of the missionaries at home and abroad. There are missionaries—just as there are doctors and lawyers and grocerymen and haberdashers—who never answer letters and who never give information, but they are few and far between—so few in number as to render themselves conspicuous. We gladly accept this occasion once more to testify that busy men and women, without the slightest financial or personal gain, have unselfishly placed themselves at our service and have made it possible for us to give you some account of work in all parts of the world.

On the other hand we fully realize that many of you are doing your utmost to extend the missionary activity of the Church. We fully realize also that very often a rapid increase is not a healthful or lasting growth. We venture to suggest, however, that every subscriber to THE SPIRIT OF MISSIONS secure *one new subscriber each year* to send in with his own renewal. It is a task which most of you could accomplish. Think what it would mean—a doubled subscription this year, a quadrupled subscription next year, *eight times* the number of subscribers year after next! Let us try it.

**T**HROUGH the sudden death of Mr. Arthur E. Newbold of Philadelphia the first break has occurred in the ranks of the National Council. Mr. Newbold worthily embodied many of the fine traditions of personal service that have earned for Philadelphia Churchmen the place of leadership in the Church's counsels and enterprises. One of the leading bankers of the country, he nevertheless made time for a multitude of good works, parochial, diocesan, and general. Accustomed to financing large undertakings in business he lent his aid gladly when the Church put Her hand to big tasks such as Saint Luke's Hospital, Tokyo, or the proposed group of Church buildings at Ancon in the Panama Canal Zone. He was a friend and generous helper of missionary bishops. Whether he gave money or time it was all done in a spirit of friendliness and graciousness that could have its root only in the conviction that it was a privilege to be able to lend a hand. The Church's national administration has lost a valuable counselor. The missionary cause has lost a large-hearted and courageous champion.

**H**AVING completed ten years of work as a special secretary of the Board of Missions in which she devoted her time to and for students, Deaconess Henrietta R. Goodwin has resigned, and on her suggestion the department—the work of which has greatly increased—will have two secretaries to care for its needs. We shall greatly miss Deaconess Goodwin at the Church Missions House. While technically assigned to one department of activity she has faithfully and willingly served all. We rejoice in the work she has been privileged to accomplish under the Board of Missions and wish her God-speed in any work she undertakes in the future.



THE SANCTUARY OF MISSIONS

COME, Holy Ghost, our souls inspire,  
And lighten with celestial fire.

Thou the anointing Spirit art,  
Who dost Thy sevenfold gifts impart.

Thy blessèd unction from above  
Is comfort, life, and fire of love.  
Enable with perpetual light  
The dullness of our blinded sight.  
Anoint and cheer our soilèd face  
With the abundance of Thy grace.

Keep far our foes, give peace at home:

Where Thou art guide, no ill can come.

Teach us to know the Father,  
Son,

And Thee of both to be but One,  
That, through the ages all along,  
This may be our endless song:

Praise to Thy eternal merit,  
Father, Son, and Holy Spirit.

—Bishop John Cosin, 1627.



THANKSGIVINGS

WE Thank Thee—  
For the work which the bishops and other clergy in South Dakota are doing in Thy Name. (Page 417.)

For the simple faith and zealous work of Thy servant who has been the means of the upbuilding of the Shitaya mission. (Page 435.)

For the training in Christian citizenship which our schools are giving to Negro girls and boys. (Page 441.)

For the awakening to opportunity and the recognition of responsibility which have been brought to individuals, parishes and dioceses through the Nation-Wide Campaign. (Page 461.)

For the years of devoted service on the part of multitudes of women as auxiliary to the Board of Missions. (Page 465.)

INTERCESSIONS

WE pray Thee—  
To bless every member of the Lambeth Conference, to direct their consultations and to guide them in all that they do. (Page 411.)

That Thy Church in Mexico may be guided through troublous times. (Page 427.)

That more and more China may learn of Thy love through Thy missionaries. (Page 439.)

That Thou wilt bless the bishop and other clergy in Liberia. (Page 445.)

That Thou wilt direct and sustain the natives of interior Alaska and prosper all efforts made in their behalf. (Page 450.)

That Thou wilt help Thy Church more and more to see Her responsibility for the training of the children. (Page 455.)



PRAYER

ALMIGHTY and everlasting God, who by Thy Holy Spirit didst preside in the council of the blessed Apostles, and hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the world: We beseech Thee to be with the council of Thy Church now assembled in thy Name and Presence. Save them from all error, ignorance, pride, and prejudice; and of Thy great mercy vouchsafe, we beseech Thee, so to direct, sanctify, and govern them in their work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of Thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. Amen.

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CONFIRMATION CLASS IN CHRIST CHURCH, LEAD CITY

## THE MAN PLUS THE PLAN

An Experiment in South Dakota

*By Bishop Remington*

WHEN one of the greatest preachers and leaders in the Church failed to make good because he did not have a plan, because he could not suggest a programme, what is going to become of the rest of us who are so much less gifted? Phillips Brooks once stated that he could reform the city of Boston if five hundred of the leading men of the city would agree to give themselves to the job. Without invidious comparisons, Dr. Brooks had taken over quite a large order. The men volunteered and Dr. Brooks had to acknowledge, with some regret, that he had no plan and the attempt was given up.

The Church is waking to a tremendous and compelling idea, namely, that

its power is unlimited, given the men and women and given the plan. A second idea, which is the corollary of the first, is that the men and the women whom the Church enlists, of themselves must develop and unfold the *plan*, under wise, resourceful and co-operative leadership.

Beyond even the material resources and equipment necessary to accomplish Her ends, the Church needs real live men and women to do Her tasks, to help initiate and develop a programme and to see it through to the end—a fulfilment already achieved in the Person and Plan of the Master. The problem, therefore, which presents itself to the missionary bishops is twofold—first to recruit



## The Man Plus the Plan

the field with the most devoted and most intelligent men and women, and secondly to win their cooperation and secure their resourcefulness in producing a real programme, big enough and wise enough to accomplish its end.

We are trying this experiment out in South Dakota and the only excuse for this article is to report to the Church as to how it is working, and to secure the advice and sympathetic understanding of the Church at large.

Let us see, then, what can be done with men and women. Let me introduce Blair Roberts, of Gregory County on the Rosebud, to you. Six feet two in his stocking-feet (whenever he gets time to take off his boots), every inch of him, man. About twelve years ago he moved into Dallas, from the Berkeley Divinity School. He had a plan, not such a bad one either, namely, that he was to make himself known and loved by every man, woman and child in his field; a territory greater in extent than the dioceses of Delaware and Easton combined. That whole country in South Dakota now known as the Rosebud was just opening up. There were few traditions; saloons outnumbered churches ten to one; cowboys, ranchers and those who follow in their train were his parishioners, and they were harder to lasso and bring into the corral than the cattle they chased over the prairie. He built a little church and then tried to coax them into it. For five years his average attendance could not have been more than ten. He did not grow discouraged. Church attendance was not his main objective. He was driving to become an influence for Christ in that community, to present his Message by personal contact, to win men and women by the sheer force of Christian character to learn to love the Lord with Whom he was walking. Even when his wife, a devoted and cultured Churchwoman, came to help him, there were occasions when

she and one or two others composed his entire congregation. Somehow he held on. When the war came, he volunteered as chaplain, served overseas with conspicuous success, and then returned to his field. At last the results have come; the church services are better attended, the Church-school is progressing nicely, the communicants at Easter were more than ever before, and his people presented him three years ago with a Buick roadster to do his work, and this past year have taken over his entire support, and we have been able to put the Reverend Delber Clark in the west end of the field, at Winer, and thus divide Blair Roberts's responsibilities. Today Gregory County rises up and calls this missionary blessed. If there is any job to be done, from Red Cross to rounding up bootleggers, Blair Roberts is the man to do it. He has won a community to the Church because he believed in reaching them as individuals by the force of a Christ-filled character, without cant and without scolding them because they could not see eye to eye with him before their eyes were opened. Blair Roberts is the last man in the world to realize what he has done for the Church, but to me, he is a successful experiment in the Church's endeavor to revive the apostolic method of forwarding the Kingdom.

"Shake hands with Paul Roberts, his brother." This is the way in which you would be introduced, if you were visiting Brookings, where for eight years another six-footer, of the Roberts' tribe, worked out *his* plan. This was a different problem—a growing town, with an agricultural college as a feeder. Greatly interested in wheat and corn and oats, in cattle and hogs and sheep—boys and girls coming from all over the state, to perfect themselves in making things grow where the prairie defied them and the dry climate scorched them up; where a man had to doctor his own hogs



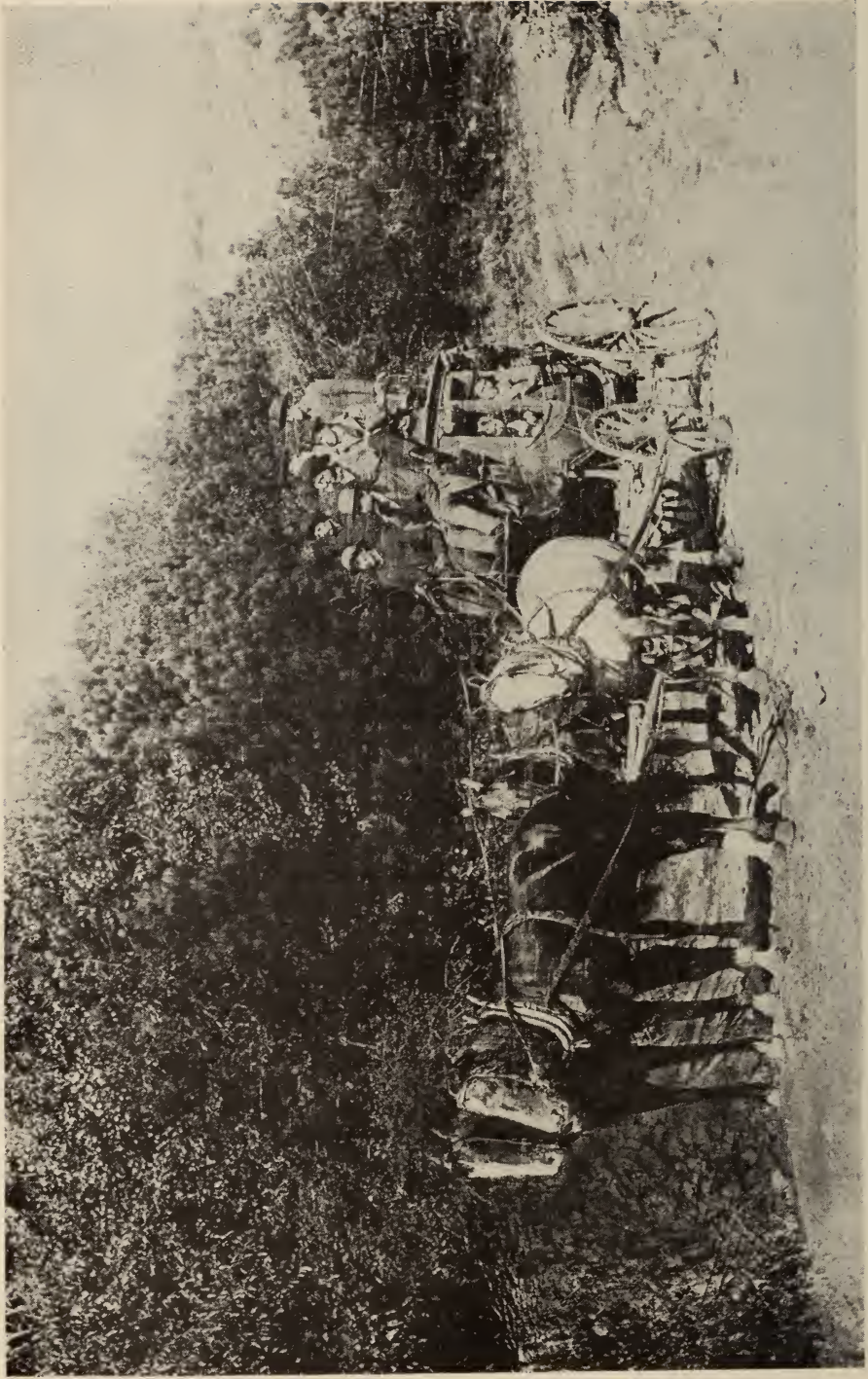


THE NEW SAINT PAUL'S CHURCH AND RECTORY, BROOKINGS

and shear his own sheep and feed and milk his own cows; and secure a life partner who would not only be his joy and pride, but who knew how to create the crust to go over the top of the "best pie in the county", and incidentally feed chickens, raise children and establish and maintain a home. Not much care for the things of the Church. The people for the most part were brought up on a type of Christianity which saw religion as a Pentecostal fire, which often consumed the wheat along with the chaff and left little to the harvest. It was up to Paul to present Christianity as a biological necessity, the unfolding of a normal, natural process of life, like the development of the seed to fruitage, and yet to make them see that "man doth not live by bread alone" and that he should concern himself with something higher than wheat production or hog cholera. This Paul did, like his brother Blair, at first by becoming personally attractive to the community. He also was the mainstay of

every welfare project in Brookings. But he had an ideal of a worthy church, which would compel the imagination, and lift the aspirations of a materialistic society to higher things. So he went to see Mr. Ralph Cram and today Brookings has a Cram brick and stone church and a lovely rectory of the same materials, due to Mr. Cram's generosity in designing and to friends in the East for assisting in the building. The present missionary, Howard Fulweiler, is carrying out Paul's plan and putting on some finishing touches, both in the church and in the college work.

Hello! here is my first son in the ministry, Bill Campbell. I met him first in Paris, France; a graduate of Yale and the General. He left his seminary studies after ordination to the diaconate to become an ambulance driver in France. Then he worked in Red Cross right up among the big ones on the front line, and when I saw him he wanted priest's ordination to become a chaplain. I ordained him



THE DEADWOOD-SPEARFISH STAGE COACH  
*Very much like the original "Deadwood" coach*



## The Man Plus the Plan

on Saint Michael's and All Angels' Day, in the Church of The Holy Trinity, Paris. After the Armistice he married a most interesting and charming girl, who was in Y. M. C. A. work, and now they are in my see city, building up something worthy to be called a pro-cathedral by someone who can look through the small end of a telescope. Here, again, the plan had to be forthcoming. What had the Church to offer Rapid City, the growing centre of the great Black Hills country? The answer came out of Bill Campbell's mind, in consultation, of course with his bishops. Let's build a parish house, a real live community centre, where young people can see religion without being priggish, and without clamping the lid on any normal healthy appetite for social or physical recreation. Let's have a place to house a growing Church-school and where our men and women can meet in every proper Church activity. There was no rectory and this need had to be supplied immediately. The whole programme involved an expenditure of about \$15,000. Of that amount the people gave about \$4,000, the American Church Building Fund Commission loaned \$5,000, the bishop suffragan raised \$1,000, the bishop has given a short term loan for \$2,000 and the people have pledged and will raise the rest. In the programme is included, of course, \$3,000 for annual church budget, \$500 of which is for the Nation-Wide Campaign. It looks big and may seem adventurous, but we have the man and the people back of him, and we have a big enough programme to make a dent upon the life of Rapid City, which has grown at the rate of 1000 in population during the last year.

Shake hands, now, with E. W. Pigion, of Huron—"Pidge" we call him, affectionately. He is our expert on religious education. Huron is the educational centre of another communion and as such had to be reached



BISHOPSGATE, RAPID CITY

by a man qualified to instruct and appeal to you. g people eager for knowledge. Upon his coming to South Dakota, Bishop Burleson adopted the excellent policy of developing experts among the clergy along certain lines. He sent them to conferences and summer schools and then made them responsible for passing on their experience. "Pidge" was brought up as a blacksmith and his good right arm is good still, but he has become one of the best read men on the subject of religious education in the Church and his Church-school is a model for the Department of Religious Education to credit as an experiment station.

Let me introduce W. H. Talmadge, of Redfield and Gettysburg—a man who used to be one of Townley's lieutenants in the Non-Partisan League. Talmadge is now applying his knowledge of selling an idea to the farmer, to selling the Church to a community. His parish house teems with social activities; on Thanksgiving he seated all of his Church families at a com-



PARISH HOUSE IN RAPID CITY



PANORAMA OF LEAD CITY, SOUTH DAKOTA,

mon meal in the parish house and they enjoyed themselves to the limit. Talmadge has a social programme, but it is subservient to the Christ and His Kingdom.

Please come with me to Lead City and Deadwood, in the Black Hills, and there let me show you, on Palm Sunday last, two confirmation classes, numbering respectively sixty-two and twenty-four, nearly all adults. These two cities are the product of gold; in them functions, perhaps, the greatest gold mine in the world—the "Homestake". When I first came to the Hills the work in these two places had dwindled to almost nothing. While I was abroad the bishop appointed a Canadian, W. H. Moore, in temporary charge. He is now the rector and he is the man who presented these two classes, numbering eighty-eight. During the war, Lead and Deadwood were hard hit, for everything was going up except gold, and labor could not be secured. Separated from the rest of the state and seemingly neg-

lected by the Church, they were delighted to welcome a bishop whom they could call their own and whose ambition was to become "The Shepherd of the Hills". But Moore has done it, and this is how he did it. He filled his church because of good sermons; he became a leader in Masonry, where the Masons were very strong, and then he visited and visited again. He deliberately corralled all those people and now he must brand them with the sign of the Cross. This summer the Homestake will take over our old property (everything is built on leased land in Lead City), will rebuild the church—and a better church it will be—build a practically new rectory and pay a small debt. We shall move to a better site, three blocks nearer the heart of the residence section. In Deadwood we have raised our whole Nation-Wide Campaign budget and Christ Church, Lead, will give more to the Church's missions than she ever has before, besides being entirely self-supporting.





SHOWING THE NOTED HOMESTAKE MINE

Last of all, shake hands with Herbert M. Peck, one time chaplain in the Army, with a long service record and rank of captain. He is one of our most recent recruits in South Dakota and his experience should help some of the returning chaplains to catch a vision of a field removed from some eastern or suburban parish. Six months ago I brought him out with me from Philadelphia. Six months before that I had visited Armour. There, twenty years ago, we acquired a property and started to build a church. We had the foundations in and a frame-work started, when a big wind destroyed the framework. It was never rebuilt. We hired the building of the "Christian Church", the product of revival meetings which burned out. Curiously enough, when I first entered this building the only evident thing was the smoke. The stove-pipe had fallen down and services were impossible in that building. We secured permission to use the Congregational Church and there, by

courtesy of the pastor, I preached in the morning, without vestments, and in the evening held our service with vestments and confirmed four persons. The laymen in that church at Armour had a big idea, namely, that the Episcopal Church there would never get anywhere until it had a real man and an adequate programme. They put it up to me to get the man. I got Peck and today he is capturing the community. He averages double the attendance of any church in the town. Recently I confirmed a class of thirteen, some of the leading people in the town who were going nowhere to church, and I expect to have to go there again and confirm about ten more. The men of the parish have gone into their pockets for \$4,000 cash; they have bought a rectory and corner lot for \$6,500; they have purchased the "Christian Church" building; they have removed the old foundations to the rectory lot and have sold the old property. There is a Church-school, with a class of twenty-





SPEARFISH CANON IN THE BLACK HILLS, SOUTH DAKOTA



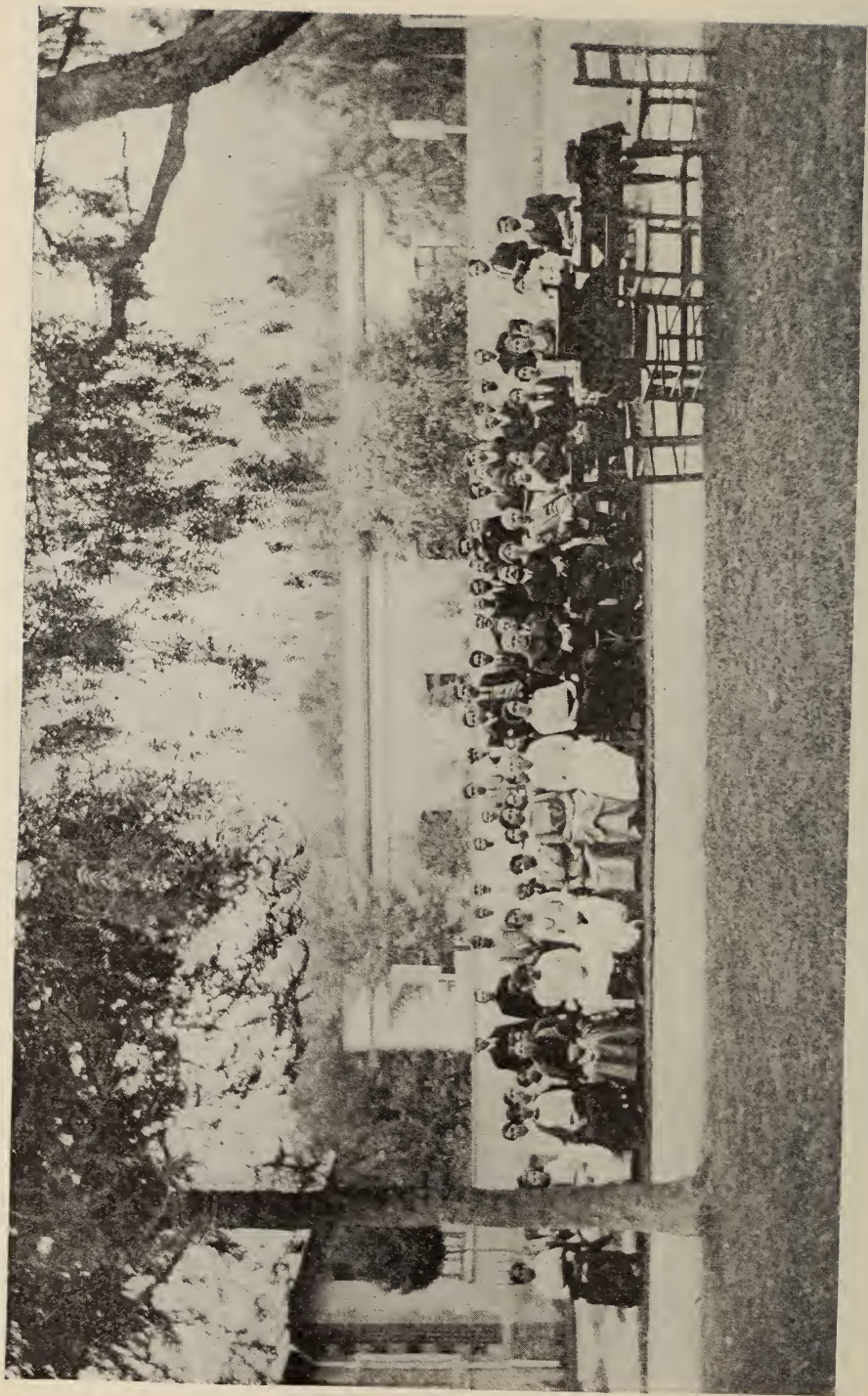
RECTORY AND CHURCH LOT, ARMOUR

five adults in it, who stay after church on Sunday morning—and the end is not yet.

Will it work out—this idea of the man, plus an adequate programme? I wish I had space to go on, but there is not time to tell of many things which are well known (at least in South Dakota). I would like you to see Dean Woodruff at work in the cathedral at Sioux Falls; Dean Bartlett, in Aberdeen, organizing his laymen and putting the Nation-Wide Campaign over for South Dakota, for he it is who labored unceasingly and brought us up to the standard. I wish I could show you our devoted women, the Peabodys' in All Saints' School, Deaconess Baker at Saint Elizabeth's Indian School, Miss Priscilla Bridge at Saint Mary's Indian School. You have heard frequently of our most interesting field, the Dakotas, to whom Bishop Hare was apostle and father, and for whom Bishop Bursleson is planning so wisely.

I should like you to shake hands with all our clergy—there isn't a poor one among them, and their wives are game and good all the way through. They will not feel hurt because I have not mentioned them or their particular fields. What I have tried to do is to pick out types of men and of problems to illustrate the experiment we are making in "the man plus the plan" scheme. There are diversities of gifts and also of problems. The Church is not static, but dynamic; it must discover what it has to offer in the solution of each problem and then secure the best man for the place and develop a programme to fit the situation in an adequate manner. There is no other way that we can see. If you have another, give it to us. In the meanwhile, help us by fulfilling your own task in adequate support, through the Nation-Wide Campaign, and do not make us retreat because you refuse to advance to the new position we are trying to hold on the firing line.





SOME OF THE CONVOCATION ON THE LAWN OF HOOKER SCHOOL



BISHOP AVES AND DELEGATES TO THE TENTH MEXICAN CONVOCATION

## THE TENTH MEXICAN CONVOCATION FROM WITHIN

*By Bishop Aves*

THE tenth convocation of the district of Mexico, recently held at Christ Church, Mexico City, was marked by several features of unusual interest. Some twenty-seven congregations were officially represented; and these, with the many women who had come to attend the district meeting of the Woman's Auxiliary, and an unusual number of visitors, made the gathering of native Church people the largest, probably, in the history of the mission. And the fact that some of our delegates and visitors were come from distant congregations that had been cut off from all communication with the rest of the Church by revolutionary conditions during the past seven or eight years, made the family reunion an especially happy one. Then, too, there was the felt presence of a better morale; a pervading spirit of

confidence and courage, brought by improved conditions and the prospect of brighter days and greater opportunities ahead. And, moreover, there were our distinguished guests from the mother Church in the United States, the Reverend Milo H. Gates, D.D., and the Reverend Arthur R. Gray, D.D., Secretary for Latin-America, who had come to visit us, and whose sojourn was expected to include an itinerary of some two weeks to the chief points of interest in the field. But here we were doomed to disappointment, for things like political outbreaks and earthquakes have the habit of coming suddenly, and our friends from the North were no sooner arrived than things of serious import began to happen, which obliged them to make hasty preparations for their return. However, they were able to





READY FOR THE PAGEANT AT HOOKER SCHOOL



## The Tenth Mexican Convocation

see such work as we have in the city and its near suburbs, and to spend a little time with us during the first day of convocation, meeting many of our workers, and, of still greater importance, giving our people the helpful pleasure of meeting them and hearing them.

Dr. Gray, through an interpreter—which always means interrupter, more or less—expressed warm greetings of cheer from the Presiding Bishop and Council, dwelt feelingly on his own deep and traditional interest in the Church's work in Mexico, spoke of the work being done in other parts of the world, gave helpful words of practical counsel and heartening assurances that the mother Church is watching with prayerful solicitude the many vicissitudes of Her Mexican neighbors and Her spiritual offspring.

The interest in Dr. Gates's message, which was full of sympathetic warmth and keyed to the appealing note of hopeful courage for the future of the nation, as well as for the Church, was greatly enhanced by being delivered in Spanish and with an ardor *a la Castellano*, which might, under freer conditions have evoked a pent up *grito*.

But it was not more the inspiring messages these men brought than their presence itself that gave eloquent testimony to the Church's care for its tried and often distressed mission in Mexico, and which will probably longer endure in its quickening effect. But this was not the last we saw of our guests. They were with us again at the luncheon prepared for all at the Triangle Inn of the Y.M.C.A., and again at the afternoon session in the parish hall, where they came to say good-bye. And the farewells were made in the hearty Mexican fashion, with the four-armed *abrazo*, the *Adios!* and the fervent speeding prayer for a safe journey—for who could better appreciate the many lurking dangers by the way as they traveled to the coast!

The bishop's address was prefaced by a recital of many *special* blessings that had come to the household of the native Church during the year and the offering of prayers of gratitude and reconsecration. Then followed a practical homily on the supreme motive and purpose that must inspire and govern the Christian ministry, even that of its Founder (Saint John 10:10), to bring to the people life, the Christ Life.

Turning then to the working conditions of the field the bishop reviewed the steps of progress made during the year, spoke of the many appealing opportunities confronting the mission, and dwelt on the difficult problems that have recently come through the recovery of much lost territory, in which are twelve or more congregations whose homes have been destroyed, churches and schools wrecked or despoiled; whose strength has been largely scattered by years of revolution, and which must be helped and nursed back to a vigorous life. And as practically related to this, the requirement of a larger native ministry was emphasized, and the immediate necessity of increasing our roll of students for holy orders at Saint Andrew's Seminary from twelve, its present number, to twenty.

But the problem on which the bishop dwelt at greatest length was that of a larger degree of native self-support, placing with the clergy the full responsibility for its solution. And this appeal was promptly responded to later by the adoption of a resolution pledging the native congregations to an increase of the apportionments for the support of the work—specifically for the full support of one clergyman for the coming year.

The reports of Archdeacon Salinas, the Committee on the State of the Church, and special reports on our schools and hospital, showed healthful progress, with some difficult problems, and the promisings of a greater prosperity.

## The Tenth Mexican Convocation

The second day's sessions were held on the spacious and beautiful grounds of the Mary Josephine Hooker School, where additional buildings that will double the capacity of the plant are now being completed. Here the reports of special committees, followed by a programme of discourses on assigned subjects pertinent to the work, filled the morning hours. Luncheon was served under a canopied *patio* by the girls of the school. Immediately following there was held, on the shaded lawn, a commemorative service with addresses and the planting and dedication of a cypress tree to the lov-

ing memory of the late Henry Forrester, who was, as "Episcopal Vicar", for eleven years the faithful and efficient leader of Mexican Church work.

The remaining hours, until the sun touched the tops of the western mountains, were filled with discourses on women's work, the Woman's Auxiliary, and the Sunday-school, and the day closed with a very edifying and impressive pageant, representing the Church's Mission to the world, prepared by Miss McKnight, principal of the school, and enacted by the pupils, all terminating with the *Gloria in Excelsis* and the Apostles' Blessing.

### THE TENTH MEXICAN CONVOCATION FROM WITHOUT

By the Reverend Arthur R. Gray, D.D.

Secretary for Latin-America

**D**O you know what an *abrazo* is? Have you ever had one? If not, you do not know what a really cordial greeting is. It is this way: when Mexicans—and for that matter, many other Latin-Americans—meet, or part, they embrace, not with the same fervor one sees when college boys hug each other in celebrating a glorious football victory, but with the same motions. That latest object of attack by our Alaskan archdeacon's germophobe friends, the kiss, is not so much in vogue as it is in France—but what is lost in an osculatory way is more than compensated for by the vigour of the *abrazo*. It was with muscular *abrazos* that Dr. Gates and I were received when we visited the Mexican convocation. And, I would add, the clergy of the Mexican Church are men by whom one is only too glad to be hugged. That exactly epitomizes my feelings about them. It might be added that Bishop Aves not only knows how to give the Mexican embrace, but actually did fold us in his arms, to the joy of all concerned. There could be no doubt as to the sincerity of our welcome!

Of all the processions I ever saw none was more thrilling to me personally than the one which entered the church of Christ Church, Mexico City, on May twentieth, at the opening service of the convocation. There were men of whom I had heard all my life. Two of them had written me when I first became Latin-American Secretary saying how well they remembered the visit of my father in the early eighties. Others were known to me because of their heroic patience during the revolution of eight years ago, and again others because of the contributions they had been sending in to our little Spanish monthly, *El Nuevo Siglo*. They came in singing an adaptation of an English processional—I think it was a Sullivan tune they used—for it must be understood that the Spanish-speaking peoples have no hymnology like ours, or at least no hymns like those we use for processions; securing them is one of the tasks to be accomplished in the near future. Mr. Watson, now of Guantánamo, Cuba, when he was rector of our beautiful San José de Gracia in



THE WOMAN'S AUXILIARY AT THE CONVOCATION

Mexico City, began, with the help of Messrs. Saucedo and Orihuela and others to edit a Spanish hymnal. We hope that the progress he has made in the past five years will make it possible to bring out a collection of hymns before very long which will be acceptable to and authorized by all the Latin-American bishops.

The Reverend Efraim Salinas preached the convocation sermon, and I was happy to discover that I understood it perfectly. It was an excellent discourse.

The congregation to whom he spoke was made up of the lay deputies and delegates to the annual meeting of the Woman's Auxiliary, of which Miss McKnight has become the president, since the greatly lamented death of Mrs. Aves. Among the women, I was interested to see several of whom we hear much, especially Mrs. Samuel Salinas, to whose patient persistence we owe it that the Nopa'a Hospital was kept in action during the interregnum between the departure of Bishop Aves's son and the coming of Dr. Macy. I had the honor—for surely it was such

—of sitting beside Dr. Macy during the service. He is one of those devoted medical missionaries, who are so few and far between in these days of high living and low dying.

Another person of interest whom I sat near was the treasurer of the church, Mr. Miller. He is a most interesting individual. Though he looks young he says he has been at work in Mexico some forty years. His job is important and impressive—that of *Presidente de la Asociacion de los Ferrocarriles Mexicanos*. I believe that means that he is head of the associated railroads as to their freight car activities—I beg his pardon if my definition is incorrect. Anyway, he is a personage of importance. Besides his secular work he devotes much time to philanthropy. I noticed that he always lunched at the Y.M.C.A. restaurant and discovered it was because he was head of the house committee and treasurer. How many are the philanthropic works he is behind I cannot say, but I know they are legion. It is fortunate that he acts as mission treasurer, because not only can he do so



## The Tenth Mexican Convocation



MR. GEORGE F. MILLER  
*Treasurer of the Mexican Mission*

with unusual security, but his knowledge of the land and people enables him to add an intelligence and discretion in his administration of our funds which is of greatest value and advantage. He is a most active vestryman of Christ Church.

After the benediction the bishop advanced to the chancel steps and having said a few words of introduction called on Dr. Gates and me to address the assemblage. I wish my *Español* were as fluent as Dr. Gates's! For he was able to speak to them in their own tongue, greatly to their joy—so much so that when he was done dear old Mr. Diaz, a priest of many decades' service, came forward and seized his hand. However, Archdeacon Salinas interpreted for me, and that was a feather in my cap, even though I was unable to say all that it was in my heart to say. For one cannot speak from the heart through an interpreter, any more than one can through a manuscript.

The service over, the bishop and delegates adjourned to the parish hall,

a commodious Union-Jack-adorned building, directly behind the church. It should be remembered that Christ Church is the church of the English residents. It is one of those typical and, in this case, unusually beautiful buildings which one finds wherever the necessities of trade carry the ubiquitous Britishers. It really is a noble little church, with stone arches and pillars of great strength and pleasant proportions, and a triptych reteros of amazing splendor. As I said to Mr. Burleson, the acting rector, the church is far more beautiful than most of the edifices in the United States "erected at a cost of so many hundred thousand dollars"—to use the phrase of the "rubber-neck" wagon expatiators.

In the parish hall the proceedings were just like those of any other convocation save that they were in Spanish. They had the State of the Church Report and the Education Report, etc. The principal difference between the Mexican convocation and others is that they devote their second day to the reading and hearing of essays. For this particular occasion they had ten essayists, appointed by the bishop. Papers had been laboriously prepared on all sorts of ecclesiastical and educational subjects. This took place at the Hooker School where great preparations for their reception had been made. Among other things that Miss McKnight had done to make their day at Tacuba worth while was the production of a Mystery Play. For this she translated into Spanish the play that was published by the Nation-Wide Campaign and that was put on in so many of our churches. The girls made their own costumes and banners and we were privileged to see in advance some of these stage properties. The photograph of the girls will show how well it was done. We were unable to see it or to attend any of the sessions on the second day, not because we did not need to be enlightened but because we had to leave early for Vera Cruz.



#### THE HARBOR OF VERA CRUZ

The *Castillo de San Juan de Ulua*, about a mile off shore, comprises a fort, arsenal, dry-dock, ship-yard, lighthouse and military prison, besides a chapel. The cornerstone of the *castillo* was laid in 1528

While the clergy were convening the Auxiliary was doing likewise in another part of the parish building. There was not a very large gathering. What most interested me was trying to discover to what extent the organization is a product of the Hooker School. The future of every mission is determined by its school's. That is what one never wearies telling about the China mission—how its prosperity is due to the perseverance of the early leaders, Boone, in particular, in sticking to school work. In every land what can be done for those who have already come to maturity is limited and of questionable value. The task of forming Christian character must be begun at the beginning, and because they did so in China eighty or more years ago they are today flourishing more than almost any other mission in the world. In Latin-America our leaders did not take schools so seriously. They followed the example set

by leaders in this country and put the building up for congregations of grown folk first and last—Sunday-schools and secondary schools, were regarded as side issues. Probably they knew how disastrous had been the experiences of the western bishops in the middle of the last century and were unwilling to burden their friends in the East with any more appeals to save their schools. Be that as it may, it is a great pity that they did not do as Boone and Williams did in the Orient and commence their building operations by securing foundation material instead of going after shingles for the roof.

Of course some schools were started and among them none was undertaken more seriously than the Mary Josephine Hooker School and Orphanage in Mexico City—I would that we had its like in all the other Spanish-speaking districts. It was a matter of no little interest to discover how many of the graduates of that lovely Tacuba insti-





THE ALTAR AND REREDOS OF CHRIST CHURCH, MEXICO CITY

tution were at the convocation. I suppose that at similar gatherings in China and Japan all the women are products of Church schools. Though I have no figures I doubt whether the same could be said of any ecclesiastical gatherings in Latin-America. However, there were Hooker graduates at the Mexican convocation, Mrs. Samuel Salinas for example, and others.

One thing that struck me as peculiar was that they had to call on Miss Van Arsdale to play the organ at the service. I would have expected that some Hooker graduate would have qualified. As it was we were pleasantly impressed by the way Miss McKnight's assistant principal was able to adapt herself to the Mexican method of singing. Though the tunes are the same as ours we would not recognize them as such. They sing at about one-third our rate of speed and you can have no idea how a change of speed can alter the effect of, say, *Stand up, stand up, for Jesus!* When one changes the speedometer of a phonograph it merely changes the key, but when one sings with broad, sweeping notes a hymn generally rendered snap-

pily or with staccato it turns it into something altogether different. This Mexican way of singing is more or less like what one hears from the non-Anglo-Saxon choirs. Rapidity seems to be a peculiarly English trait and I suppose it is just one more manifestation of the effort of northern peoples (barring the Germans who are as emotional as the Latins) to escape from sentimentality.

When we came to leave the convocation they simply had to suspend the proceedings while we had another hug all round. Then they all came to the door to bid us *adios* and we left with our minds made up to do all we could to help Bishop Aves and his little band of clergy. They have been through much these past years and not the least of all has been a feeling that they were not as near to the heart of the American Church as many of their brethren in other lands. We hope that this visit of ours may serve in some way to dispel that feeling of estrangement and that the Church in Mexico may from henceforth go forward in the full assurance that its mother Church is praying for its welfare.





THE KINDERGARTEN OF GOD'S LOVE CHURCH

## THE PURPOSE AND HOPE OF SHITAYA MISSION

*By the Reverend P. K. Goto*

Mr. Goto is an alumnus of Trinity Divinity School in Tokyo. He is now in this country taking a year's graduate course at the General Theological Seminary, New York. Correspondence should be addressed to him in care of Dr. John W. Wood, 281 Fourth Avenue, New York, N. Y.

**I**N the first period of Christian missions in Japan English Bible classes and mission schools were the chief means of introduction to Christianity. Many educated Christians came into the Church through these means. This is the most grateful fact and must be continued as well as before. But there is now coming another period of Christian missions. I call it the second era of missionary work. Up to this time missionaries were chiefly dealing with the intellectual type of people. This is all right and very important, but from now on we must reach the greatest mass of more common people. In other words, Christianity must get into the centre or nucleus of common Japanese life—the place of Japanese life-struggle. Nothing is more important than this practical evangelism in the face of difficult labor problems for which we Christians should present a solution.

I felt the need of this new phase of practical evangelism since long ago and started the present Shitaya Mission about thirteen years ago, in the poorest section of Tokyo, called "Shitaya". I found there that the minds of these people, through long bitter experiences, were made intensely emotional and passive. Some being painfully depressed, the sense of dependence was awakened yet they did not know to whom prayers of supplication were to be offered. Here Japanese religious nature showed its own characteristics and Christianity revealed its full power.

In the beginning I reached the parents through the kindergarten, and through the parents the church grew up. Drunkards were converted, desolated homes restored, evil customs were cleansed. Sometimes wonderful missionary miracles were performed. Last year a boy called Tanaka, eight



THE REVEREND P. K. GOTO, MRS. GOTO. MR. SHUNJI GOTO, UPRIGHTNESS, HOPE, TRUTH AND JOY GOTO

years old, a child of our kindergarten, suffered badly from *diabetes melitus* and was taken to a hospital. The doctor said the boy was dying and his parents were watching the boy's

breath. Two devoted Christian families were praying for them, two or three nights sitting up. All of a sudden the emaciated boy sat upon the bed and cried, "Father, look at me,



Three candidates for the ministry



Training for the Kindergarten





THE MORNING CONGREGATION OF GOD'S LOVE CHURCH

look at me, I am well, I am well, Jesus healed me!" The boy has indeed become well and he is now going to school. His parents, who had been doubting for some months, were perfectly convinced to believe in Christ and I baptized all the family, five in

all, on last Christmas day. Not only that, but the doctor himself and his whole family, four in all, were persuaded to believe in Christ. I have just heard that the doctor has become so earnest that he is now trying to bring another family to Christ.



*Two promising boys being trained at Saint Paul's, Tokyo*





THE SUNDAY SCHOOL OF GOD'S LOVE CHURCH

In this way God blessed Shitaya Mission ("Shinai Church" which means "God's Love Church") and 308 persons were baptized in these thirteen years. I have now 217 membership; 200 Sunday-school children; 300 graduates of the kindergarten. Just a few months ago I was asked to speak at two factories. When I spoke in one cotton mill 1500 girls came to hear me and in the other, a rubber factory, 350 persons listened to my address.

This fact shows how the practical evangelism is needed and the purpose of Shitaya Mission is approved by God. So I have the conviction that I can extend the work ever so much more if I have a *church building* and land. The price for a lot

of ninety feet square and the building is \$20,000.

In the end I may add that I have now five bright boys, who decided to study for ministry, and three girls, who devoted their lives to Christian work. I have my own four children, three boys and one girl, and I have offered all these four to God from the very moment of their births, to serve Him as long as they live. If all these boys and girls are brought up well, twelve Christian workers will come out of our church. I know that all these results are the answers of your prayers and I ask you to remember us in your prayers that God may bless our aspirations and venturings to the glory of our Lord.

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No one who has ever had the privilege of visiting the Shitaya Mission and making the acquaintance of Mr. Goto's congregation can forget the experience. His work is unique. His church is interpreting the reality of Christian living in most direct and effective ways. I can still see the group of men and women who stood before the altar of the church and were received as catechumens. I can still see another group kneeling on the floor to receive the laying on of hands. The Shitaya Mission is leading the souls of earnest Japanese into the City of God. Help it all you can.

JOHN W. WOOD,  
Executive Secretary Department of Missions.



THE LARGE BOTTLE, THE MEDIUM BOTTLE AND THE SMALL BOTTLE

## THREE BOTTLES

And Other Observations on Dispensary Work.

By C. S. F. Lincoln, M.D.

IT was another hot summer day, but not quite so hectic as the one written about several years ago, when the *Lau I Sung*—that means old doctor—came back to Shanghai and his own, after the absence of little more than a year, including eight months' dispensary work at home, as one must try and keep up with things there.

After a long wait on the dock to collect his baggage and get it through the customs, he finally found himself in a ricksha on the road that leads to Jessfield, where there are life and work and things to do. As the familiar sight, sounds and smells of Sau Ka Doo obtruded themselves on his consciousness, familiar faces appeared in the crowd, and grins of recognition, with greetings to the effect that the old doctor was back, were seen and heard.

Yes, back on the job, with the same old line of troubles and problems to face among the people: poverty, ignorance, dirt and inertia.

The ever-faithful and generally imperturbable Mr. Waung was there to welcome him, also Bing Tsoong, a new male nurse acquired from Saint Luke's, and a new dispensary coolie. It was a warm welcome.

During the I Sung's absence the clinic had been shifted to the afternoon, and to three days a week; not altogether satisfactory, but with the boys and the classes it is enough, for under the old order, the wear and tear of a daily clinic was getting on his nerve, much as he is loath to confess it.

Cutting down the number of clinics has naturally increased their size, and they average from seventy to eighty a day; varied of course by the social, business, or climatic conditions which

## Three Bottles



Lau I Sung "The Old Doctor" as he is affectionately called

influence the love, life and happiness of the native *clientèle*.

Not long after his return two country women came in for treatment: one for indigestion and both for sore eyes, and brought with them the three little bottles. Would the Lau I Sung kindly tell them if the medicine was good, and also how it was to be used? They had been sold to them a few days before by an itinerant vendor of medicine, a native, for the large sum of forty cents. The women were both illiterate, and the labels in English.

The I Sung looked and read. Alas! it was a case of natural credulity deceived by a fraud; but what each felt most keenly was the loss of her twenty cents.

The labels were clipped from some paper or magazine, and read as follows:

### Large Bottle

Money drive of the Church for funds to extend the Methodist Missionary work to the entire world.

Dr. Taylor conceived the Centenary Celebration as a high spot in the campaign of the Methodist Church: a tremendous demonstration and gathering which would focus the attention of the world upon this notable move of the denomination which spread Christianity to all mankind.

As the task of organizing the great exposition was one of paramount import.

### Medium Bottle

Participants total more than 17,000. Prof. W. J. Kraft, a musician of high order, and instructor of organ music at Columbia University, has charge of the musical part of the Centenary. Under his direction the choruses of the Centenary have been trained. In addition to this Prof. Kraft has been assigned the leadership.

### Small Bottle

Was chosen director of the Japan building, with J. A. Myers of Baltimore associate director.

Included in the Japanese building are the Korean exhibit, under the direction of Dr. W. J. Cram.

The I Sung supplied them with real medicine, treated their eyes, told them to come back and asked them to let him have the bottles.

He does not know if they thought that he would subsequently bunco some one else with them or not, but he did think the little story might show you how great the need is out here of everything that Christian training and education stand for.

\* \* \*

For the last week or so a little beggar boy, who says he is eighteen but does not look it, has been coming to the clinic for the treatment of one of those leg ulcers, which covers most of one surface. Today Mr. Waung, Bing Tsoong, two patients and the I Sung talked in vain for twenty minutes to persuade him to go into Saint Luke's for treatment, gratis. He is afraid they will take his leg off. He finally promised to talk it over with his friends, and let us know in two days.





THE PRESENT SCHOOL FACILITIES ARE GREATLY OVERCROWDED

## TRAINING IN CHRISTIAN CITIZENSHIP

*By Edith D. Johnston*

**M**ISSIONARY work in the diocese of Georgia consists mainly in the education and Christian training of the Negro, and all of the appropriations from the general Church are devoted to this purpose. In the state of Georgia—including the dioceses of Atlanta and Georgia—there are more than one million Negroes, and of this number 927 are communicants of the Church in the diocese of Georgia. One of the eight schools affiliated with the American Church Institute for Negroes—Saint Athanasius's School at Brunswick—is in this diocese, and it is one of the plans which the bishop of the diocese has named among the priorities in the diocesan appropriations from the Nation-Wide Campaign, in order that the school may be more surely developed.

The history of the school is closely woven with that of Saint Athanasius's Church. From the parish register of Saint Mark's Church, Brunswick, it is recorded that on February 24, 1884, in

the Sunday-school room, the Reverend Henry E. Lucas commenced holding evening service for the colored people. The Reverend A. G. P. Dodge, who became interested, offered to furnish a regular missionary to carry on the work. In connection with this beginning of the Church's work among the colored people of Brunswick, a Sunday-school was started, and carrying out his offer, Mr. Dodge, as "Treasurer for the Georgia Missions' Fund", transformed the work from a parochial to a diocesan mission and promoted its proper support which has lasted until the present time.

Prior to 1888 a day-school was started in connection with this work which was under the care of the vicar of Saint Athanasius's Mission. On December 21, 1910, the school obtained a charter and was incorporated, and William Augustus Perry, A.B., of Yale, was elected principal. In 1914, Saint Athanasius's Mission became a parish, and in 1918, the Reverend J.



*Practical Instruction for the Girls*



*Some of the Boys Do Excellent Handiwork*

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INDUSTRIAL TRAINING AT SAINT ATHANASIUS'S





GOING TO CHAPEL FOR MORNING SERVICE

R. Lewis became rector of the parish and chaplain of the school.

Saint Athanasius's School, which has been carefully graded and the scope of the work increased from eight to twelve grades, including four years of high school, occupies about one-half a block, and is centrally located amid a very large majority of the Negro population of the city. Of the 328 pupils enrolled in the year 1920, four-fifths belong to one or another of the denominations, and though there is daily worship in Saint Athanasius's Church, there has never been a single complaint regarding the Christian instruction of the school.

On the grounds are a building used for the home of the principal's family and the teachers, and also for the music and high school classes; Me-

morial Hall, containing four class rooms, a teachers' dining room and kitchen; a small structure used for industrial work, and the church building. The industrial work is undergoing a gradual growth, but from lack of funds, the school has not begun to realize its aim in this direction. Just so far as equipment will allow, however, every effort is being made to educate the hand along with the other training of the students. The faculty consists of eleven members, all women except the principal and the instructor in manual training.

Tuition amounts to a nominal sum annually. In the first grade the fee is \$4.80 per year; in the second and third, \$6.40; in the fourth, fifth and sixth, \$8.00; in the seventh, eighth and ninth, \$10.00; in the tenth, eleventh and





RECESS IS ALWAYS A POPULAR TIME

twelfth, \$12.00. Cooking, sewing and manual training are extra to the amount of \$1.00 per year each. Scholarships are offered to the student in each grade receiving the highest average and maintaining a certain standard, and prizes are given for attendance, current events and oratory.

Religious instruction is given for moral Christian training, and for information concerning the Church. Pupils of the grammar school department are required to learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, parts of the Church Catechism, selected passages of Scripture and Bible stories according to their grades. Students from the sixth grade up are required to have Bibles, and the high school has a special course. Besides the daily services, the special days of the Church year are observed.

In connection with the school there is a parent-teacher association which meets monthly and is a helpful auxiliary. Last year, besides assisting in bringing about a closer relationship between parent and teacher, the association was helpful in a material way. Part of the work done by the members was the replastering, restaining and

the installation of new electric fixtures in the hallway of the main building. This was made possible through the combined efforts of various committees.

A Board of Trustees with the bishop of Georgia as president, composed of some of the leading business men of Brunswick and others, manage the temporal affairs of the school and disburse the funds allowed for its maintenance.

The influence of this school upon the surrounding community has been similar to that of Saint Paul's in Southern Virginia and Saint Augustine's in North Carolina. On a recent visit from the grand jury of Glynn county, one of the members declared that "Brunswick just could not get along without an institution like this!" One of the leading business firms of Brunswick recently put itself on record in the public press as being of the opinion that Saint Athanasius's School is wielding a wholesome influence for the good of Brunswick, and that any assistance given this institution will be an investment in the interest of the entire community to preserve its morals and to insure for it a high standing as a city.



ASHMUN STREET, MONROVIA, WHERE THE PRESIDENT'S MANSION IS LOCATED

## LIBERIA'S "FOURTH OF JULY"

*By the Reverend William H. Ramsaur*

ON July 26th, 1919, Liberia celebrated the seventy-second anniversary of the declaration of her independence. At various points throughout the country fitting ceremonies were conducted. But the exercises in Monrovia were of special interest. The extensive display of flags, the playing of bands and the familiar athletic games made the Americans who were present feel at home.

At ten o'clock on the morning of the twenty-sixth the president and his cabinet, escorted by three companies of the local militia and a company of the Liberian Frontier Force, representatives of the foreign diplomatic service, white business men of the city, children from the various schools and many citizens, gathered in the Methodist Episcopal church to begin their celebration of this epochal day with

prayer. The programme consisted of several anthems, rendered by a choir chosen and trained for this special occasion; prayers for the republic, an introductory address by one of the ladies of the city, and an oration by a prominent citizen. After the service the military companies, a troop of Boy Scouts and the children from the various schools passed in review before the president and the foreign representatives.

In the afternoon of the same day the interest of the community was transferred to Benedict Park, where an exceedingly attractive programme was carried out. It consisted of competitive drills between the different companies, a sham battle, foot races, a football game between the Englishmen of the city and the Liberians, and a baseball game between the Liberians





LIBERIAN FRONTIER FORCE PASSING IN REVIEW

and the local Americans. The programme was arranged by Major Anderson, U. S. A., who is at present training and commanding the troops of the Liberian government.

On Sunday morning, July 27th, the president and his cabinet, escorted this time by the Boy Scouts, and the people of Monrovia united in an hour of thanksgiving for the return of peace. This service was held in Trinity Memorial Church. The church was decorated with allied flags, the sermon delivered by a local clergyman and the music rendered by the union choir.

The chief event of the following day was a luncheon given by the president to the foreigners resident in the city and a number of prominent Liberian people. The tables were arranged upon the upper piazza of the presidential mansion and the home was decorated with palms. It was, indeed, a very pleasant occasion. During the afternoon, in response to a toast to the Allied Powers, proposed by the Hon. E. Barclay, Liberian secretary of state, the British and French consuls and the Hon. Mr. Bundy, head of the American Legation, spoke. Mr. Bundy, among other things, assured Liberia of the interest of the American government and people in the affairs of their sister republic on the African conti-

nent, and of their desire to see her happily and fully achieve her destiny.

It is the opinion of many who have long known the situation here that Liberia is just entering upon a new era in her history. There is an air of optimism among the officials, and a forward-looking attitude among the people, which seem to be entirely new elements in this country's life. Several causes account for this. During these last few months America has accepted with much more definiteness the responsibility of assisting in the preservation of Liberia's independence, and the achievement of her national ideals. This friendly assistance of the United States accounts, in part, for the new atmosphere that exists here. Furthermore, the alliance of Liberia with the great nations in the mighty struggle that has just ended, the acceptance by the delegates at Versailles of the principle of "self-determination of peoples", and the acknowledged right of the weak nation to equal independence with the strong, are factors that have helped to make this celebration of Independence Day a most significant one. Now, when the tide of confidence and progressiveness is welling up within Liberia's own life, is the time for those who are her friends to lend their strong and generous assistance.



## MEETING OF THE DEPARTMENT OF MISSIONS

**T**HE regular meeting of the Department of Missions was held on June 8, 1920, with Bishop Gailor in the chair. Besides the officers, the following members were present: Bishops Burch and Lloyd, the Reverend Dr. Freeman and Messrs. Mansfield and Baker, Mr. Hotchkiss, Mrs. W. J. Loaring Clark and Mrs. R. W. B. Elliott. Bishops McKim of Tokyo and Beecher of Western Nebraska were also present.

**Domestic.** The meeting heard with deep regret of the tragic death of the Reverend A. R. Hoare, who had given devoted and faithful service to the Alaska mission for eighteen years. An appreciation of his life appeared in the June issue of this magazine.

The plan of Bishop Mosher to reopen the school for boys at Baguio in the Philippines was learned with interest. This school does as useful a work—although in a lesser degree—as the Kuling school does for the white children of central China.

**Latin America.** The presentation by Bishop Morris of the unusual opportunity before the Church at Ancon in the Canal Zone (set forth at length in the June *SPIRIT OF MISSIONS*) has already met with response. A generous gift of \$10,000 from the Church Building Commission was accepted with the hearty thanks of the department. Several other gifts were also announced.

An appropriation of \$1,500 (gold) was made for the completion of Hooker School, Tacuba, with the understanding that the matter will be personally supervised by the bishop, or in his absence by either the Reverend A. L. Burseson or the Reverend A. H. Mellen. An appropriation of \$1,-

000 was made, to be drawn from items already in the schedule, to cover the additional running expenses, repairs and refurbishing of Saint Andrew's School, Guadalajara, which has suffered in recent revolutions.

**Foreign.** The Reverend Robert E. Wood, who spent some time in France, has returned to the district of Hankow.

The bishops of Hankow and Shanghai have invited Bishop Tucker of Kyoto to visit China in the interest of the Japanese settlements in their see cities. An appropriation was made for this purpose.

A legacy of \$2,000 from the estate of Miss Sarah Leleng, of Washington, D. C., was set aside for the erection of a chapel in the city of Changteh, China, as a memorial to the late Bishop Ingle. There has been a wonderful awakening in this city through the influence of a Christian general stationed there.

Bishop Graves was authorized to purchase land for an athletic field for Soochow Academy, at a cost not to exceed \$2,200 (Mex.).

The following appointments were made: Anking, Mr. Clarence B. Eagan (teacher); Hankow, the Reverend Clarence H. Horner of San Antonio and Miss Anstiss B. Bishop of Pasadena (nurse); Kyoto, Mr. Richard H. Gurley of Germantown, Pa.; Shanghai, Miss F. I. L. Berg, New York, N. Y. (evangelistic worker); Mr. E. H. Forster, Fox Chase, Pa. (teacher); Miss O. H. Pott, on the field (teacher); Tokyo, Miss G. D. Fautleroy, Chicago, Ill. (teacher), the Reverend John Cole McKim, in the field; The Philippines, Miss H. M. Smith, Framingham Centre, Mass. (nurse).

## NEWS AND NOTES

**T**HE refreshingly-cool cover we print this month shows a hunting lodge in the Black Hills of South Dakota, after a snowstorm in May. The beautiful and romantic region of the Black Hills was a favorite hunting-ground of Theodore Roosevelt. About fifteen miles from the location of this picture is Roosevelt Mountain, on which the citizens of the adjoining states have erected a monument to his memory.

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**I**N our January, 1920, issue we printed "A Plea for Industrial Schools in Liberia" by Mrs. R. A. Sherman. An editor's note prefacing the article stated that Mrs. Sherman was a member of the Vey tribe who had been educated at Camp Mount. A correspondent from Liberia has just informed us that Mrs. Sherman is a daughter of Arthur Barclay, an ex-president of the Liberian Republic, and that she was educated in England. This makes more remarkable her clear-sightedness with regard to the needs of the native African.

❖

**S**AIN'T Paul's Normal and Industrial School at Lawrenceville, Virginia, has just closed its thirty-second year, one of the most successful in the school's history. Five hundred and forty-eight students were enrolled and several hundred denied admission because of lack of dormitory space. The closing exercises began on Sunday, April thirtieth, with the preaching of the annual sermon to the graduates by the Reverend George Frazier Miller, D.D., rector of Saint Augustine's Church, Brooklyn, N. Y. In the oratorical contest on Monday the first prize went to a girl. State teachers' certificates were awarded to the academic graduating class of ten on Tuesday. On Wednesday the general graduating exercises were held.

**C**HRISTMAS trees seem a little out of season in July, but unless some of the friends of the Liberia mission respond to this appeal *now*, the tree at Cape Mount next Christmas will be bare indeed. Miss Willing writes us that last year they practically came to an end of their decorations, and unless someone takes pity on them the large number of natives who flock to the Christmas celebration at that mission will be disappointed. Colored tinsel, paper, or any Christmas-tree ornaments will be gladly received, and if sent to the Church Missions House, 281 Fourth avenue, New York, marked, "For Miss A. O. Willing, Cape Mount, Liberia", will be included in the next African shipment.

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**T**HE outstanding feature of the seventh synod of the district of Hankow, China, was the inception of a forward movement to spread the kingdom of God and vitalize the work of the Church. Mr. Archie T. L. Ts'en, as chairman of a committee appointed for this purpose, presented a stirring report, which was adopted. The aims of the Movement, which is to cover four years, are set forth as follows:

1. Prayers in every Christian family.
2. Every Christian at Church at least once every Sunday; Communicants receiving Holy Communion regularly.
3. Every Christian able to read the Bible and reading it.
4. Every Christian an evangelistic worker bringing into the Church one non-Christian a year. By 1924, 15,000 Christians in the diocese.
5. At the end of the four-year period, (a) 400 trained workers in the diocese (about 300 now). (b) An increase of voluntary workers in each congregation until one out of every ten adults is such a helper.
6. At the end of 1924, an annual income from offerings of \$15,000; i.e., doubling the present amount.

**D**EACONESS H. R. Goodwin, who for several years filled the position of special student secretary under the Board of Missions, with headquarters at the Church Missions House, will join the faculty of the National Cathedral School for Girls, Mount Saint Alban, Washington, D. C., this fall, thus continuing the work among young women in which she has been so conspicuously successful.

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**M**ISS Marian Humphreys, of our Japan mission, has been assigned by the joint action of Bishops McKim and Tucker to represent the district of Kyoto in the Training School for Women at Sendai in the district of Tokyo. This school does an important work in training Japanese women as evangelists and kindergarten teachers. Miss Humphreys will take the place left vacant by the departure of Miss Sarah Rees, who has been called home by death in her family.

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**O**UR readers may recall the account in the March SPIRIT OF MISSIONS by "A Bryn Mawrter", of her summer among the isolated Christians in Star Valley, Wyoming. In it she spoke of the lack of reading matter and the willingness of Mrs. E. B. Rolf, of Etna, to distribute what was sent to her. Many people have evidently remembered these book-hungry people, for we are in receipt of a pleasant little note from Mr. and Mrs. Rolf, in which they say: "We wish to thank all those who so generously contributed their old magazines, also the editor of THE SPIRITS OF MISSION and the pleasant little missionary who visited among our people last summer." THE SPIRIT OF MISSIONS in its turn would like to thank Mr. and Mrs. Rolf for their good offices in the matter. Without their help it would have been impossible to have placed the reading matter sent, where it was most needed.

**T**HE bishop of Newfoundland says he has one ambition, and that is "to see the diocese of Newfoundland become the most missionary-hearted diocese in North America!" In the words of its chairman, Canon Smart, the Newfoundland Board of Missions is out to help fulfill this ambition. Realizing the immense power in the Sunday-schools, the Board has issued an appeal to teachers and children, asking that every day at twelve they will stop work and pray for all missionaries all over the world, and especially for the missionary in China supported by the diocese. The annual offering of the Sunday-schools is to be given for this purpose.

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**T**HE tragic death of the Reverend A. R. Hoare at Point Hope will involve the upsetting of interior Alaska plans, if, as is probable, the Reverend W. A. Thomas be sent back to the Arctic coast. This will leave another gap in the ranks of the clergy, Fairbanks being already vacant. The Reverend F. B. Drane will be coming out on furlough this summer from Nenana, and the Reverend Eustace P. Zeigler from Cordova. Unless the work of the Church in Alaska is to be largely abandoned, it is necessary to supply these places this summer.

So far no nurses have been secured for Fort Yukon, and unless they are secured this summer it will not be possible to maintain the hospital there. Dr. Grafton Burke is worn out with day and night work owing to the lack of a graduate nurse during the past winter.

Three priests and two nurses are thus urgently and immediately required; a matron also is needed. Are there any to whom this plight of our northern missions makes personal appeal? If so, Dr. John W. Wood, 281 Fourth Avenue, New York City, will be very glad and much relieved to hear from them.



## LETTER TO THE EDITOR

### THE CANNERY AT THE MOUTH OF THE YUKON

To the Editor of THE SPIRIT OF MISSIONS:

IT is never pleasant to confess failure, yet upon the eve of my return to Alaska there seems no hope of relief for the people of the Yukon in their contest with the salmon cannery at the mouth this summer. The bill that was introduced and referred to the Committee on Merchant Marine and Fisheries is not yet reported back to the House; Congress is on the point of adjourning; the salmon cannery has already resumed operations.

It is probable that under wiser and more accustomed leadership something more might have been done. I seem to have aroused the sharp antagonism of the officials concerned and it is as much their opposition as the pleadings of the cannery company that has prevented any action this summer.

I am writing this to thank all those who have so kindly interested themselves in the matter; the editors of *The Churchman* and THE SPIRIT OF MISSIONS in particular for their helpful and encouraging advocacy; the clergy and branches of the Woman's Auxiliary who have written so strongly to senators and representatives; and all who have lent their aid.

The defeat is only temporary; perhaps no measure of the kind was ever carried at the first attempt. The bill will be reintroduced and I commit the further support of it to those who are already interested. The menace of the present situation is the most serious that has ever overhung the people of the interior. I do not believe that the right feeling of the American people will allow the natives of the Yukon country to be sacrificed permanently to commercial greed, or even to the wounded feelings of officials

whose dignity has been ruffled and whose wisdom has been called in question by the advocates of this measure. I ask the women of the Church especially to keep this Yukon river salmon cannery bill before their eyes, assuring them that by so doing they are serving the welfare of the Yukon Indians, which I know lies close to their hearts.

Those who wish to familiarize themselves thoroughly with the *pros* and *cons* of this affair should write to the Secretary of the Merchant Marine and Fisheries Committee, House Office Building, Washington, D. C., for a printed copy of the "hearings" at which the case for the people of the Yukon and the case for the cannery were both presented, and the part played by the departmental officials appears.

Hudson Stuck,  
Archdeacon of the Yukon.

AS we go to press some details come as to the influenza epidemic in interior Alaska. The Reverend F. B. Drane, in charge of the missions in the Tanana Valley, writes that owing to the co-operation of Mr. Hillar of Salcha roadhouse (Mr. Drane happened to be at Salchaket at the time) all of the thirty cases at that point (Saint Luke's Mission) recovered. At Saint Barnabas's, Chena, and at Nenana, however, the story is quite different. Six men and one woman died at Chena and twenty-six died at Nenana. *Everyone* connected with Saint Mark's Mission (Tortella Hall) with the exception of Miss Rose, was ill, but they *all*—the workers and the children in school—recovered. The deaths were in the village adjoining the mission. Among many others, Captain Green was of great help at Chena, and Mr. Linder at Nenana. The town (white) people, and the R. R. Commission worked valiantly at Nenana.

# MISSIONARY EDUCATION

William C. Sturgis, Ph.D.,  
Secretary, Department of Missions

THERE will be three text-books available this year for study classes on the Church's Mission:

(a) The general *Survey* and its *Manual*, covering the whole work of the Church. The *Survey* is the main text-book for study during the next two years, and both the *Survey* and *Manual* are now ready in any quantity. The *Survey* may be had for \$1.00, the *Manual* for 90c., but both together are offered for \$1.75.

Who should study the *Survey*? Every communicant, lay and clerical, man and woman, of the Protestant Episcopal Church in the United States of America. Why? Because it tells briefly and graphically the work the Church is doing in every department wherever it exists both in this country and abroad and, more especially, it tells what the Church needs to do in order to fulfill more actively and energetically its Mission to the world. That Mission and the only adequate reason for its existence is expressed in the command of Christ to the early Church, "Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, *even* unto the end of the world." (Saint Matthew 28: 19, 20.)

For the first time we have before us in one convenient book a brief account of the work being done and the needs of *all* the departments of the Church *everywhere*. If our Churchmanship means anything to us—and it does—it means that we should obey our Lord's commands, and that we should be faithful stewards of the work He has intrusted to us. Stewardship must be based on knowledge.

(b) Archdeacon Stuck's admirable book, *The Alaskan Missions of the Episcopal Church*, is short enough to prove an admirable *supplement* to the *Survey*, covering in greater detail one of the special fields. It can be used either of the next two years. (Ready October 1, 1920. Price will be announced later.)

(c) Dr. Sturgis' new book, *The Church's Life*, on the fundamentals of the Church's Mission will be found very valuable for newly organized groups who have not studied the work of the Church before, or for anyone who is not clear as to what the Mission of the Church is or why there is any. This book also may be used at any time during the next two years. (Ready October 1, 1920. Price will be announced later.)

Just before sailing, the educational secretary completed this book. If you do not see the reason for Missions or do not know what the Mission of the Church is, get this remarkably illuminating and readable book, or, better still, enroll in a study class where you will be able to get your neighbor's ideas as well as your own. In his own words "the aim of the course is to define the Church's Mission in the world, and to show that every baptized member of the Church is bound to be a missionary. . . . We have never taken the trouble to define missions, or to see in that word the whole expression of the Church's normal life".

Inasmuch as there are two subjects for study for the year 1920-21, one general, the other special, it is suggested that the former, *The Survey*, be studied during Advent or Epiphany, and the latter, *The Alaskan Missions of the Episcopal Church*, during Lent.

E. E. PIPER

# WORK AMONG THE FOREIGN-BORN

By the Reverend Thomas Burgess

Secretary, Department of Missions

**I**N this, our work among our neighbors, "foreign missions at home", two preliminaries are fundamental: first, knowledge in our leaders; second, touch with the "old countries", or in other words, our clergy and lay workers must know what they are about if they are to deal with this intricate, many-raced problem. Also direct touch must be had with conditions in Europe and the Near-East in order to enable us to really understand the mental and spiritual make-up of these children of different nations.

To carry out the first, short special courses with seminars are to be given this coming year in seminaries and schools for deaconesses. We have been working out this plan for many months with the cordial co-operation of the deans. All this is the beginning of larger plans for the essential development of leadership. The Reverend Charles T. Bridgeman has been selected to give these courses and will spend about three weeks in each seminary. He has been appointed by the Department of Missions with the title of Assistant Secretary for Work among Foreign-born Americans. He brings with him a broad knowledge of the complex subject, a practical judgment and sane enthusiasm and he is an effective teacher. This summer either Mr. Bridgeman or I plan to be present at all the summer conferences, except those in the far West.

The second point—personal touch with Europe and the Near-East—is obviously essential if we are going to work effectively and sympathetically among people whose birth, training, traditions, and cultural, religious and historical background are in Europe and the Near-East. This touch is to be gained as follows:

Three men who are the Department's pillars of expert knowledge and direction on the work among the various races are being sent abroad.

Dr. Emhardt, our field director, is going—as expressed in his official credentials from the Presiding Bishop and Council—"to study and report upon religious conditions in Europe and the Near-East, with a view of ascertaining how best our Church can minister to, or aid their own ecclesiastical authorities to minister, to their people resident in the United States."

Dr. Hammarsköld, our general missionary to the Scandinavians, has gone, as Bishop G. Mott Williams's chaplain, to the Lambeth Conference, where he will be able to get in touch with the official delegation from the Church of Sweden. On his return we will call a conference of our American Scandinavian clergy.

The Reverend Robert Keating Smith is being sent to Czechoslovakia to learn the religious conditions there and on his return will take charge of the Czech work in this country with headquarters in Chicago. Those who would become better acquainted with this interesting people should send ten cents to The Literature Department, 281 Fourth Avenue, for Mr. Smith's book, *The Czecho-Slovaks*.

We also expect valuable information from three of our clergy who have just gone abroad to spend a year or more—one in Russia, one in Italy and another at the University of Athens.

**T**HIS page in the next SPIRIT OF MISSIONS will contain an account of Field Director Emhardt's trip through the Southwest and Far-West, investigating the conditions and needs of work among Mexicans, Orientals and polyglot groups.



## OUR LETTER BOX

### *Intimate and Informal Messages from the Field*

As one of the methods of promoting its appeal to the younger men and boys of the Church, the Brotherhood of Saint Andrew this summer organized two Vacation Camp Conferences, Camp Houghteling at Menomonie Falls, Wisconsin, June 26-July 6, and Camp Bonsall, Downingtown, Pennsylvania, July 15-22. The conduct and scheme of the two camps are practically the same. The following letter from the secretary of the Brotherhood gives the programme for the Pennsylvania camp:

**C**AMP BONSALL will begin Thursday, July fifteenth, and will close Thursday, July twenty-second. The place is about a mile from the Downingtown station on the main line of the Pennsylvania Railroad and is accessible by motor bus. The camp is some four hundred feet above the surrounding valley, and pure air and beautiful views add to the attractiveness of the place.

The daily programme, beginning at 6:30 in the morning, will consist of setting-up exercises, a plunge in the outdoor swimming pool, the Morning Watch with Bible reading, breakfast, then Bible study, a brief conference, a few minutes of exercise in the open, nature study, drill in the mid-forenoon, followed at 10:45 by a conference lasting for one hour.

At noon, prayers for missions will be said, then dinner and a brief rest, after which at 1:45 and for the remainder of the afternoon there will be recreation, including swimming, tennis, volley ball, and the like. An interesting feature will be the striking of the colors, the boys gathering at sundown around the great flag staff on the brow of the hill.

After supper there will come a brief Vesper Service and during the remainder of the daylight hours campus games of various sorts. At eight o'clock the camp fire, tattoo at nine-thirty, and at ten lights out.

There are a number of cottages in which the boys will be housed; a commodious recreation building with fireplace, piano, graphophone, a library and various indoor games. Another building overlooking the great valley is devoted to the dining hall and kitchen. In the dining hall building is a store where stationery, stamps, post cards, and the like may be purchased.

There will be celebrations of the Holy Communion at seven o'clock on Friday, Sunday and the following Thursday mornings. Special events of the week will be: the opening reception night, at which the president of the Brotherhood will be present; a marshmallow toast, camp fires, stunt night, military day, vocational confer-



ONE, TWO, THREE!

## Our Letter Box



COME ON IN, THE WATER'S FINE!

ence, and a closing banquet in the dining hall.

Boys who have attended recent Brotherhood conventions will be glad to know that Gordon M. Reese has been appointed director of both camps. Mr. Reese has prepared for the ministry at the Theological Seminary of Virginia, but for the present, as a layman, is a member of the

Brotherhood's staff of field secretaries.

All boys from fifteen to twenty-one years of age will be received; and the cost for the eight days will not be beyond the reach of most boys. For full information, boys or their parents should address Charles Cain, Camp Secretary, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

Miss Marian DeC. Ward of Boston recently volunteered to give her services for six months to help in the work of the Church General Hospital, Wuchang, China. A friend at home has kindly let us give our readers the privilege of sharing a few of her first impressions.

**I**HAVE only been here a few days but already feel entirely at home, the welcome that these good missionaries give to a new arrival is so cordial. I foresee that I shall find it difficult to go away! It is fine to actually see the hospital that we have so long talked about at home. I have not been over the men's side yet but am growing familiar with the women's side. Dr. James is so indefatigable that I see little of her. I wish she would be a little kinder to herself while she is so devoted to her patients! Miss Crosby is a wonderful person and I am learning from her what I can do to help along. Miss Brown, Dr. Beat-

ty and Miss Grandin are the other members of our household.

I have been over to Boone and spent two nights with Miss Wood. It was pleasant to see the familiar faces of the missionaries whom I had known in Boston, and to add to them the other members of the staff. It was hard to realize that I was in China at all when I passed inside the door of -Miss Wood's charming New England house. I had the good fortune to stop at Soochow on my way up for a few hours with Mr. and Mrs. Roberts. They have a lovely home there and Soochow is most picturesque. It was the first Chinese city I saw because Shanghai does not count as Chinese. I always knew that everything we could do for the Chinese was worth doing, but it is good to find one's opinions reinforced by actual sight.

# THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D. D., EXECUTIVE SECRETARY

THE SPIRIT OF MISSIONS, which has already done much to forward Religious Education, with this issue opens its pages for regular contributions from the offices of the Department of Religious Education.

Four pages in each issue have been assigned to this branch of the work of the Presiding Bishop and Council, and it will give me and my associates much pleasure to tell the many readers of THE SPIRIT OF MISSIONS some of the achievements and plans by which we are trying to make the young people of the Church feel that they are "sent by God" to do His work.

THE United States of America is menaced by three hostile forces which threaten our national existence. First there is within our borders an army of five and one-half million illiterates above nine years of age; second, there is an army of fifty million people above nine years of age who are not identified with any Church—Jewish, Catholic or Protestant; third, there is an army of twenty-seven million Protestant children and youth, under twenty-five years of age, who are not enrolled in any Sunday-school or other institution for religious training.

## THE MINISTRY MODERNIZED AND INCREASED

THE strength of the Church depends upon its ministry.

The Department of Religious Education has secured the active interest of thirty leading Churchmen, who will serve as a standing commission on the ministry. Dean Fosbroke, of the General Seminary, has accepted the chairmanship of this commission. The Reverend Malcolm Taylor, examining chaplain of the diocese of Massachusetts, is its secretary.

The commission includes deans of seminaries, examining chaplains and clergymen in active parochial work. The commission is meeting regularly and every aspect of increasing and bettering the ministry is under its careful study.

During the summer a "Guide" will be issued which will describe in vivid terms the requirements and exact steps which must be taken under the new

canons adopted at Detroit in order to enter the ministry. While the "Guide" is to help bishops, teachers in seminaries and examining chaplains, it will also be of great value to the many parents who are anxiously asking "Should I encourage my son to enter the ministry?"

The commission is also preparing a series of pamphlets for students and all young men who want help as they face the question, "What shall I do with my life?" This pamphlet will help rectors and teachers who seek to enlighten picked young men in their congregations and classes and make them intelligent on the opportunities offered by the Church.

The commission will also encourage congregations and dioceses to establish scholarship funds, that the best young men, regardless of their means, may obtain the best education.



## The Department of Religious Education

### A PRIZE FOR THE NEXT PAGEANT FOR THE NATION-WIDE CAMPAIGN

THE Department of Religious Education has appointed the following commission on pageantry:

Miss Hazel MacKaye, Mrs. Donald Pratt, Miss Marjorie Lacey-Baker, Miss Elizabeth Grimball, Miss Margaret Hobart, the Reverend Phillips E. Osgood, the Reverend George Long, Mr. Percy J. Burrell.

Mr. Burrell, the chairman, can be reached at 24 Commonwealth Road, Watertown, Massachusetts.

The first work of this commission is to supply a pageant for the Nation-Wide Campaign next Advent. The conspicuous success of the Campaign pageant, *Builders of the City of God*, has encouraged the commission to organize a contest which it is hoped will

bring to Mr. Burrell many pageants from which will be selected the one that will most effectively tell the story of the Nation-Wide Campaign.

The commission offers a prize of \$200 for the best pageant. The rules governing the contest can be secured by writing to Mr. Burrell. The pageant should not be over thirty minutes in length, and not too complicated in regard to costume and dialogue. It should be of such a nature that it could be given in the church at some Sunday morning service preceding the canvass, and should inspire the congregation to see the work of the Church and to realize the power that men and women have to make the work of the Church successful.

### COOPERATING WITH THE PUBLIC SCHOOLS

MOST of the readers of THE SPIRIT OF MISSIONS know of the week-day schools for religious instruction which are conducted in cooperation with the public schools. Approximately 2,000 children in various communities are now excused from the public schools on certain days in the week and are coming to our Churches to receive religious instruction, which is coordinated and related to their public school work.

One of the most successful schools is at Grace Church, Grand Rapids, Michigan. The rector, the Reverend George P. T. Sargent, describes the closing service of his school, which occurred on June sixth. The entire Sunday morning service was given to the cause of week-day religious instruction in cooperation with the public schools. In place of a sermon, the boys and girls gave an account of some of the things which they had learned during the year, and in the rear of the Church was an exhibition of their book work.

Mr. Sargent writes: "I feel our closing service was a victory for the cause. I had in the congregation many from the public schools, principals and teachers, the superintendent of schools and the president of the Board of Education. Mr. Greeson, the superintendent, was kind enough to tell my vestrymen it was the best service he had ever attended in his life."

There is such hearty and enthusiastic cooperation between all the public school authorities in Grand Rapids and Mr. Sargent and all his workers in the parish, that the Department of Religious Education has transferred to Grand Rapids Miss Vera Noyes, who for five years has been the experimental teacher in the week-day school of religious instruction in Gary, Indiana. Miss Noyes leaves a host of friends in Gary who regret her transfer. Her new work will give her a larger sphere of experimentation and enable her to develop methods of cooperation with public schools which differ from those of Gary.

## ONE HUNDRED MEN AND WOMEN HELPING THE DEPARTMENT OF RELIGIOUS EDUCATION

The Department of Religious Education works through Commissions which meet regularly. Over one hundred men and women have been appointed by the president of the Presiding Bishop and Council to serve on these commissions. These collect the best ideas of the Church and make them available to the whole Church.

Here are the names of some of the commissions and their chairmen:

Commission to Survey Church Colleges—(5 members) President Kenneth C. M. Sills, Bowdoin College, Brunswick, Me.

Commission on Recruiting, Training and Admitting Men to the Ministry—(34 members) Dean Fosbroke, General Theological Seminary, New York.

Commission to Advance the Church's Interest Among Boarding Schools—(7 members) Rev. Wm. G. Thayer, D.D., Southborough, Mass.

Commission on Teacher Training—(8 members) Rev. Lester Bradner, Ph.D., New York.

Commission for the Development of Primary Courses of the Christian Nurture Series—(8 members) Rev. Lester Bradner, Ph.D., New York.

Commission for the Development of Senior Courses of the Christian Nurture Series—(11 members) Rev. Lester Bradner, Ph.D., New York.

Commission on Provincial Boards of Religious Education—(Membership not completed) Rev. Chas. H. Boynton, Ph.D., New York.

Commission on Vocation and Recruiting of Young People—(6 members) Rev. Geo. A. Strong, Needham, Mass.

Commission on the Junior Auxiliary and the Church-school Service League—(9 members) Miss Frances H. Withers, New York.

Commission on Pageantry—(8 members) Mr. Percy J. Burrell, 24 Commonwealth Road, Watertown, Mass.

## A NEW SECRETARY FOR SPECIAL WORK

**W**EEK-DAY religious education in cooperation with the public schools has so many possibilities that the Department has decided to place in the hands of a special secretary the development of the work.

They have selected Mr. Edward Sargent, who is one of the most efficient superintendents of public schools in the United States. The success of the movement depends on how far the Church can talk in the terms of the public school. Calling Mr. Sargent to a secretaryship in the Department of Religious Education will

win greater confidence of all public school authorities in the educational work which the Church will outline.

Mr. Sargent was born in Cincinnati, Ohio, attended the University of the South and was graduated from the Western Theological School, Chicago, Illinois. Since 1897 he has been teacher, principal and superintendent of schools in the states of Michigan, Wisconsin and Illinois. In 1904 he was given the degree of Master of Arts by the University of Chicago. He was principal of the Emerson School in Gary, Indiana, where the Church

## The Department of Religious Education

five years ago established its first week-day school of religious instruction. He is, therefore, thoroughly conversant with the work which the Church has been doing. During the last year he has been the expert advisor of the Department in this phase of its work.

In accepting his resignation the Board of Education in Meadville ex-

pressed its regret in a resolution, a part of which reads: "This Board deplures the loss of a valuable and efficient superintendent and executive, whose services for the past six years have been highly appreciated and whose success in a broader field and larger service is assured by his past record."

### CONFERENCES IN ENGLAND

**D**URING the summer I shall be in England attending educational conferences and studying the conditions of religious education.

For many years the leaders of education in the various parts of the Anglican communion have been in correspondence. We have always looked forward to a meeting and conference. The critical conditions in education forced upon the Church by the war and the event of the Lambeth Conference which calls together not only bishops but their examining chaplains, many of whom are educational leaders, seem to provide the most favorable circumstances for our meeting. The educational leaders will assemble at the office of the National Society, Westminster, on July 14th, and begin the discussion of some of the problems which are common to all sections of the Anglican communion. Our liturgical service, our ritual, our creedal statement, and our emphasis on sacraments and Church history, make possible the contribution of unique and essential features to religious education which can be made by no other communion. These and many other aspects of education will be discussed at this conference.

During the summer I have been invited to address various diocesan boards of religious education in England, summer schools and conferences.

My study of religious education in England will cover such subjects as: the Continuation Schools (one of the methods by which week-day religious instruction is given to public school children); the religious instruction given in the regular day schools maintained by the Church; the sacred studies in the public schools (corresponding to our Church boarding schools); the movement to recruit men for the ministry from among the returned soldiers; the methods of teacher training. These and kindred subjects give an idea of the line of investigation which I shall follow in interviews and conferences with individuals and groups.

During the summer I hope to gain much light on the ministry of women, especially in connection with the order of deaconesses. This order, which has always adapted itself to the needs of the Church, has a field of great usefulness before it in religious education.

In addition to the educational objective of my visit I shall have the privilege of acting as chaplain for the bishop of Bethlehem during the Lambeth Conference, and also will attend the seven hundredth anniversary of the laying of the corner-stone of Salisbury Cathedral as the representative of Bishop Burch and the Cathedral of Saint John the Divine.

**L**ET it be burned into the minds of our Church leaders that a Church which cannot save its own children can never save the world.



# THE PUBLICITY DEPARTMENT

THE REVEREND ROBERT F. GIBSON, EXECUTIVE SECRETARY

AT the last meeting of the Presiding Bishop and Council the Publicity Department presented a statement of policy and proposed a programme for the balance of the current year. In the preparation of this programme careful consideration was given to the suggestions received in response to an appeal made by the Department through the Church weeklies. The programme proposed is temporary and experimental.

As the appropriation available for publicity was small it was deemed wise to concentrate on such phases of publicity work as were regarded as of chief importance at this time; and as the Nation-Wide Campaign is only partially completed and as every possible effort should be made to assure its successful completion, it was determined that preference should be given to such publicity.

For the present, and perhaps permanently, the Publicity Department will have to do only with printed publicity, publicity by the spoken word being covered by the Nation-Wide Campaign Department.

There are two principles which will control the work of the Department. It is very necessary that these should be generally understood. In the first place, the publicity of the Department will be limited, generally speaking, to the work of the Church and only incidentally will touch the life of the Church. Its chief purpose is to make known to the people of the Church what the Church is doing, or aiming to do, of a missionary or social service or educational character. In the second place, its publicity cannot be of a controversial nature. The Department is representative, not of any one element of the Church, but of the whole

Church, and it will aim to secure and deserve the confidence and support of the people of the Church everywhere.

It was felt also that the machinery and facilities for publicity should be used exclusively for those things which are normally within the proper purview of the Department. This means that the Department cannot put itself at the service of any projects, in or out of the Church, however good, which do not belong in the field assigned to the Presiding Bishop and Council. The Department has been appealed to already to lend its aid to special local projects in the Church and to general movements without. The limited space available prevents our doing this.

It was recognized that there are two main fields of publicity; the *public* and the *people of the Church*. More than one-half of those we call the public are not definitely connected with any religious body. These so-called "unchurched" people constitute a very proper field of work and can be reached through reading matter and advertisements in secular publications. The balance of the public, consisting of those who are connected with religious bodies, constitute also a proper field for publicity, for it is eminently desirable that this Church should be known and understood and that its aims and work should be known. Here, too, the secular press would be the proper medium. For various reasons, but chiefly for lack of funds, it was decided by the Department to attempt no work at this time in the field of the public and therefore there will be no effort made this year to establish a news bureau or to conduct a secular press advertising campaign.

The people of the Church, though included in the public, constitute so

## The Publicity Department

small a percentage of the total that secular publications cannot be regarded as efficient mediums through which to reach them. They constitute a distinct field, to be reached directly and appropriately, and for the time being practically all efforts will be confined to this field.

There is a section of this field already well covered in a publicity way. It is not a large section but it includes all those Church people who are sufficiently interested and devoted to subscribe for one of the Church weeklies or *THE SPIRIT OF MISSIONS*. There will be no invasion of the field of the Church weeklies by a news publication in competition with them. On the contrary every effort will be made to promote their interests and increase their circulation lists. The Department will endeavor to reach the readers of these papers through these papers themselves, both in their news columns and in advertising.

*THE SPIRIT OF MISSIONS* will continue to go to an appreciative list of these "interested" people. As a connecting link between the missionaries in the field and the Church at home, it serves more purposes than as a medium of publicity. Its circulation has been steadily growing and it ought to be welcomed in every Church home.

It is not the "interested" people of the Church who present the real problem of publicity; it is the "indifferent", the people who subscribe for no Church paper or magazine and who attend the services of the Church irregularly if at all, and who as a result are out of reach and out of touch. Repeated efforts have demonstrated the impossibility of persuading these indifferent members to subscribe for any Church publication. It is safe to say that more than three-fourths of our communicants never even see a Church publication except by accident. It is the conviction of the Publicity Department that if these indifferent

people are to be informed and aroused the information must be put in their hands. They will neither pay for it nor send for it. It is planned, therefore, to issue a monthly bulletin for general distribution throughout the Church, beginning in September, a paper telling of the missionary, social service and educational work of the Church. If this paper can secure entrance into every home in the Church it will constitute, what for a long time has been desired and imperatively needed, a medium through which information can reach the whole Church. Heretofore, it has been impossible to tell the whole Church anything.

The mere publication of such a paper does not solve this problem. The real problem of reaching the whole Church is a problem of distribution. No method of distribution has ever proved satisfactory except that which has been often tried locally and which in the Nation-Wide Campaign last year was tried very generally and that is to have the literature taken to the homes of the people by groups of men and women in each parish. The immense value of such an organization to the diocese and parish is obvious.

It is planned also to publish a bulletin, probably monthly, for the benefit of all the workers of the Church. It will be a sort of clearing house of methods and will tell of successful endeavors in every field of work and in every form of activity. As the information to be thus disseminated must come from the field itself, the Department hereby requests that it be informed of instances of successful work of any sort in order that accounts of the same may be secured.

Other literature, special or occasional, will be issued to meet the needs of the various Departments, for partial or for general distribution.

It is planned also to co-operate in all possible ways with all the various periodical publications of the Church, especially the diocesan papers.

## THE NATION-WIDE CAMPAIGN

WILLIAM H. MILTON, D. D., EXECUTIVE SECRETARY

WHAT follows is written for those who want to know: I., Why the new Department of the Nation-Wide Campaign was created; II., What are its functions; and III., What its programme of service for the Church.

I. Having adopted its full program through the unanimous vote of its representatives in General Convention, it was hoped that the Church would reach its first objective in men and money in the first canvass, and that the impetus of an awakened Church would be sufficient to carry it forward with the organization and agencies already in existence in the general and diocesan Church. How far short of realization this hope came is now well known. The *Bulletin on The Results and Status of the Campaign*, recently issued by the Department of Publicity, is a frank statement and discussion of the present situation. It contains the story of the remarkable achievements of such parishes and missions throughout the Church as faithfully threw themselves into the enterprise, and gives the honor roll of those dioceses which met their full quota of responsibility. But these, though sufficiently representative in variety and ability to show what the Church could have done had all made the same effort, are but a small part of the whole. The Campaign must go on. And—to quote Bishop Gailor in the last month's SPIRIT OF MISSIONS—"the Campaign is still going on, and will go on"!

The Department of the Nation-Wide Campaign is the guarantee given by the Presiding Bishop and Council of its determination to see the Campaign through until it arrives. And let no one doubt for a moment that it *will* arrive!

The new Department then was conceived and born of necessity. It will continue from necessity. First, because what one of the clergy wrote to the office, telling of the triumphant success of his own parish, is generally recognized as true by all who have applied the principles of the Campaign. He writes: "This parish is not abnormal. The same sort of people constitute the Church in other places, and I am sure that the movement can do for the Church in general just what it has done here, if it is taken up with intelligence, and pressed with earnestness, and I hope that it will not be allowed to lag, and that in the end the whole Church will do what many sections of the Church have already done. . . . I believe that the Church is facing a greater crisis now than it did when the Campaign was first launched. If the thing is allowed to remain in the present condition, it is certain to bring woe to the Church and Her enterprises of the future. I know that this movement could have done for the Church at large just what it did here in this parish—what could not have been done without the vision and inspiration furnished through the Nation-Wide Campaign."

Secondly, because it is increasingly evident that there is an amount of inspiration, organization and co-ordination needed by the Church that requires, and will always require, a separate department with different functions from those of any of the existing agencies of the Church, and that this Department, called into being to meet an emergency, will likely continue as the permanent field department of the Church. Its present staff of four field secretaries is only a beginning, a nucleus around which will be built a suf-



## The Nation-Wide Campaign

ficient staff to minister to the growing life and activities of the Church. A beginning has already been made by the appointment in many dioceses of an executive field secretary to correspond in the diocese to the executive and field secretaries of the new Department. The ideal will be reached when every diocese in the Church has its own executive secretary giving his whole time to the work and when the general Church has a sufficient staff of field secretaries to cover the whole field adequately and make the connection between every diocese and the Presiding Bishop and Council perfect.

II. This brings us to the second question—as to the *functions* of the new department. What are they? Briefly, they are:

1. To act as a "clearing house" for the other five Departments of the Presiding Bishop and Council in making known their needs and plans to the whole Church.

2. To aid, and direct where desired, diocesan authorities and agencies—in all matters within the scope of the Department's activities—through its field secretaries and other representatives: (a) by securing for the diocese, special speakers and representatives from other fields and the general offices to meet special demands and needs; (b) by providing specific plans for the organization and direction of dioceses and parishes, at the request of the bishop and other diocesan agencies; and (c) by gathering information and suggestions from the field for the guidance of the Presiding Bishop and Council and their several Departments—so keeping the central organization of the general Church and the Church at work in the whole field of its operations continuously and intelligently in touch, each with all and all with each.

III. In the way of a programme—in answering the third question raised, it will be recognized that the immediate and pressing demand upon this Department now is, of course, to complete what may be called the first stage of the Campaign; that is—

1. To aid, where permitted, in instituting a diocesan-wide Campaign, where it has been conducted in only few parishes, if any.

2. To seek the completion of the work where only partial success has been realized.

3. To introduce and aid in establishing a follow-up programme wherever the Campaign has been successfully conducted.

4. To seek complete organization of every diocese along the lines of the Presiding Bishop and Council, and through diocesan authorities to secure a like organization of every parish.

In all this, it may be well to state, at this point, that it has been and will always be the consistent aim of this Department and its agents to respect diocesan authority. Whatever else the Campaign has failed to achieve so far, it will be granted that it has insisted upon diocesan autonomy, that the diocese is the unit of the Church's organization, and that the representatives of the Department are the servants of the diocese, and the guides only where desired, and then, under the authority of the bishop and with the consent of the rector of the parish where they be sent.

The watch-word of the Department is *coordination*; its aims, to give intelligent direction, to disseminate information, to promote efficiency, to prevent overlapping, to conserve energy, to stimulate and organize effort, wherever the interests of the Church's Mission are concerned, and the services of its agents are desired.

The seven points of the Department's follow-up programme are the natural results from these general aims and principles, to follow in the order of their need, and as their need is recognized by the Church; and to be applied as rapidly as immediate demands and the forces at its command will permit. They are:

1. **Parish Organization.** Bringing the parish activities into thorough coordination, preferably by the organization of all parochial agencies under "The Rector and Parish Council" by

## The Nation-Wide Campaign

applying the same principles to the parish, as have been applied to the general Church under the "Presiding Bishop and Council", and in many of the dioceses in the "Bishop and Executive Council". The Church Service League of the women, and the Church-school Service League carry out the same principle, the object being in all cases, not to multiply organizations, but to coordinate those already existing, and to bring to bear a united force upon the various problems of the Church's life in the parish.

**2. Information Men.** The further use and development of the splendid service rendered by the laymen of the Church in the initial stage of the Campaign. It is confidently believed that that new force, discovered by the Nation during the war and later applied for the purposes of this Campaign, is capable of being made one of the mightiest forces at the Church's command in solving the problem of the unchurched who lie beyond the reach of the limited clergy force of the Church. It will be the aim of the Department not only to use this again in the further conduct of the Campaign but to secure from them far larger service in the solution of this problem.

**3. Preaching Missions.** Plans are already well under way for a nation-wide preaching mission during the first ten days of the coming Advent. It is hoped to have preaching missions in all the larger centres in the country, conducted by clergy secured by the Department, and as well, through cooperation of diocesan authorities, to make the mission general by the enlistment of a far greater number of clergy for service within the bounds of their own diocese.

**4. Conferences and Institutes.** It is increasingly evident that if the Church is to do efficient work, She must offer Her volunteers for service some school for training. The summer schools have shown the way and proven their advantage. But the opportunity is only open to a few at best, though an increasing number are availing themselves of them. If the opportunity is to be made general, every diocese must have its annual training conference, followed by community or parish institutes for the normal training of all its workers. This year the Department is planning for one or more training conferences in every diocese for at least one day, for the information and instruction of diocesan leaders in the

fall Campaign, to be followed by parish institutes for the instruction by these leaders of workers in the facts and methods to be used in the Campaign, and later still, by small groups gathered from the districts of a parish through which it is hoped to reach the whole membership of the parish for the same purposes of information and instruction.

**5. Study Classes.** In Lent effort is to be made to secure a large enrollment for the study of the *Survey* with the aid of the *Manual* specially prepared for this purpose by Dr. Sturgis of the Department of Missions. With this, where possible, will be recommended a brief course in the study of Christian Stewardship. (See page 451)

**6. Distribution of Literature.** Organization will be effected, wherever possible, through the diocesan agencies, for the personal distribution of all literature, bearing upon the work of the Church, and especially at this time such literature as is issued in the interest of the Campaign.

**7. Annual Canvass for Support and Service.** This is put last, but not because it is least, either in order or in importance. If the Church's work is to expand, and Her field to extend, it is evident that there must be a constant increase in offerings both for service and support. This means an annual canvass to gather new contributors and recruits to offer opportunity for increased consecration and contributions, and to insure the continuance of those already enrolled.

All the rest of the programme bears in one way or another upon this last point. If the object of this Campaign is "to bring the whole spiritual power of the Church to bear upon the Church's whole task", if it is to create a new standard of gifts and service, rather than to arouse a spasmodic effort to secure a fund of money, if it is to form a new habit of thought and conduct in every member of the Church in relation to his Christian obligation, if it is to mobilize and keep in continuous service all the forces and resources of the Church, then no part of this programme may be neglected. All of it is necessary, if the last is to be what it ought to be in the economy of the Church's system and the prac-

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tical and the spiritual are to be wedded in an indissoluble union for the enrichment of both. It is the *gift* and the *giver both* that the Church is seeking in this Campaign, for—

The gift without the giver is bare,  
Who gives himself with his alms feeds  
three—  
Himself, his hungering neighbor, and Me.

### NOTES OF ENCOURAGEMENT FROM THE FRONT

**A**MONG the dioceses and missionary districts which have adopted a canon on the Bishop and Executive Council following the lines of the Presiding Bishop and Council, or who have effected equivalent organizations for achieving the same ends, are: Massachusetts, New Hampshire, Rhode Island, Western Massachusetts, Central New York, Newark, New York, Western New York, Bethlehem, Delaware, Maryland, Pennsylvania, Pittsburgh, Southern Virginia, Asheville, Atlanta, East Carolina, Georgia, South Carolina, Tennessee, Chicago, Marquette, Michigan, Ohio, Western Michigan, Colorado, Iowa, Minnesota, North Dakota, South Dakota, Western Nebraska, Kansas, Oklahoma, Salina, Los Angeles, Olympia, Spokane.

**L**AATEST reports from the dioceses show a steady upward climb towards the Campaign quota. The advance all along the line has been general, and the number of jurisdictions reaching or passing the goal has increased to sixteen. The following have achieved 80% and upward of the quotas:

Porto Rico, 178%; East Carolina, 126%; West Virginia, 123%; Virginia, 110%; West Texas, 108%; Southern Virginia, 107%; Atlanta, 105%; North Carolina, 103%; Oregon, 102%; Southwestern Virginia,

101%; South Carolina, 100%; Maryland, 100%; South Dakota, 100%; Idaho, 100%; Mississippi, 98% (general quota guaranteed); Lexington, 95%; Tennessee, 93%; Texas, 93% (general quota guaranteed); Georgia, 92%; West Missouri, 85%; Oklahoma, 83%; Michigan, 80%.

**P**ERHAPS the truest index of the faithfulness with which the Campaign vision has been fostered is shown in the amount subscribed per capita in a diocese. The dioceses with the highest per capita subscription are: Virginia, Southern and Southwestern Virginia, South Carolina, East Carolina, Atlanta and Michigan. These pledges range from \$13.19 to \$18.61 per capita. In the missionary district of South Dakota, the Indians have subscribed to the Campaign at the rate of \$4 per year per capita. Small as the actual sum is, it is significant that Porto Rico subscribed 178% of its quota, and that nearly the whole amount is paid in.

### EXTRACTS FROM LETTERS

**“B**ISHOP and clergy are intensely aroused by the success of the Campaign. Clergymen formerly half-hearted are aroused; and it is the judgment of the bishop, repeatedly expressed, that the Campaign has caused a spiritual revival within the diocese. Men of small vision have seen a new light. The laity also are aroused and are asking to be given some real work to do. A lay-readers' league is being formed to carry the gospel to isolated communities on Sunday afternoons and evenings.”

“The Campaign last fall was of such a general success in our diocese that there will be little difficulty in continuing it. Laymen are especially aroused. They want real work to do—no more making the Church a badge of respectability.”



# THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

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## THE JUBILEE OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS—1871-1921

*By Julia C. Emery*

WE want all the women of the Church to know what the Woman's Auxiliary to the Board of Missions has been and done in the last fifty years, because we want every woman in the Church to share its highest aims and to carry out its best purposes in all new methods and with all new opportunities in the years to come.

It was meant to reach and to enlist every woman in the years that have passed; we hope its experiences may help to guide and to warn and to stimulate every woman in the years that lie before.

If the Auxiliary has failed in reaching its ideal, we ask any woman whose first interest has been elsewhere—in the Girls' Friendly Society, the Society for the Home Study of Holy Scripture, the Daughters of the King, the Church Periodical Club, Saint Barnabas's Guild for Nurses, the Church Mission of Help, in sisterhood life or deaconess training, in parish guild, or, in the Student Volunteer Movement, the Young Woman's Christian Association, the Red Cross—has she seen her ideal realized in that association into which she has thrown the first ardor and effort of her soul? Is there any assurance to be drawn from God's written Word that here we are to be "satisfied"?

So this sketch is set before us as a reminder of beginnings in a brief fifty years of time, from which the undying womanhood of the Church is to go on,

not as though it "had already attained, either were already perfect" but, "forgetting those things which are behind and reaching forth unto those things that are before", pressing "toward the mark for the prize of the high calling of God in Christ Jesus."

It is an interesting thing to notice that when the Domestic and Foreign Missionary Society was formed, in 1821, with "patrons" and a paid membership and the formation of parochial auxiliaries, women took a very large share in its work, which was amply recognized and appreciated by the Society.

But when, in 1835, a new constitution was adopted which declared the Church Herself to be the Missionary Society in which Baptism alone made the requisite membership, the mention of woman's work as an organized part of the Society's effort dropped from its official records and we learn only in other ways of woman's continued interest and help. Thus, when bales were sent from New York to the Indian Mission at Green Bay, we can be sure that Bishop Hobart interested the women of his diocese to send them; when the "Troy Society" contributed to the support of Mrs. Hill's school in Greece, it was because Mrs. Emma Willard of Troy, New York, in 1831 had visited that oppressed country and her enthusiasm enlisted friends in behalf of education there. So, in 1846, the Seabury Society of Trinity Church,

## The Woman's Auxiliary

New Haven, began its long continued service in behalf of the missions under Dr. Breck. In 1865, in aid of the poorly supported clergy, the Bureau of Relief was started in Hartford, Connecticut. Bishop Whipple's advocacy of the Indians and the uprising which drove the Sioux from Minnesota to Dakota led to the formation of the Dakota League in Emmanuel Parish, Boston, in 1864, and the Indian's Hope of Philadelphia in 1868. In 1867, after the close of the Civil War, a Pennsylvania Branch of the Church's newly formed Freedman's Commission was organized. And at last, in 1868, an officer of the Board of Missions, the secretary of the Domestic Committee, inaugurated the Ladies' Domestic Missionary Relief Association to supplement the committee's work and the small salaries of the domestic missionaries by furnishing them and their families with boxes of clothing and household supplies.

Meanwhile, woman's work along other lines had been going on. In 1852 Dr. Muhlenburg, rector of the Church of the Holy Communion, New York, organized the first sisterhood in the American Church; in 1858 Bishop Whittingham of Maryland ordered the first deaconesses. In 1867 there was established in Philadelphia, as a memorial to Pennsylvania's late bishop—Alonzo Potter—a training house for women workers in the Church.

There were parishes in Philadelphia and its immediate neighborhood which had already served as training schools, and where devoted women, in house to house visits, Sunday and sewing schools, mothers' meetings, men's Bible classes, visits to charity and camp hospitals, direct personal work with over-busy working people, the idle and unemployed, the vicious, weak, sinful, suffering, sorrowing, had been as shining lights showing to their fellow women a sacred path to follow.

It was not strange that in 1850 Bishop Alonzo Potter first suggested

the possibility of the revival of an authorized and organized work for the women of the Church as a subject worthy the consideration and action of General Convention. And when he was gone, it was natural that Pennsylvania clergymen, like the Reverend M. A. DeW. Howe of Philadelphia, the Reverend J. A. Harris of Chestnut Hill and the Reverend J. F. Spalding of Erie, and laymen, like William Welsh of Frankford, should press the matter in succeeding Conventions.

At last, in 1871, a definite step was taken and the possibility of the Church's making use of sisterhoods, deaconesses, the great company of women outside of either, was discussed. It was 1889 before the canon on deaconesses was passed and that on religious communities not until 1913, but *on October 16, 1871, a Woman's Auxiliary to the Board of Missions was authorized* and its organization entrusted to the secretaries of the Board.

These secretaries turned at first to the most representative body of women already at work for missions, and asked the Ladies' Domestic Missionary Association to enlarge its scope and to become the nucleus of this new Auxiliary. The Association was indifferent or fearful, and refused, and the secretaries made another venture.

By January, 1872, they established headquarters in a rented room in the Bible House, New York, where the Board's committees had their own hired rooms and they called a woman (Miss M. A. Emery) to be the secretary of this Woman's Auxiliary. They sent out a circular to the clergy, introducing the Auxiliary and its secretary. They gave space in their magazine for a monthly record of woman's work. With ready confidence, the Board gave its Auxiliary's secretary the utmost freedom in the development of her plans, and through the entire life of the Woman's Auxiliary they have met its central expenses for the conduct and advancement of its work and

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served as the repository and remitter of its funds.

It is difficult for the active woman of to-day to picture entering upon office work, with no stenographers, no typewriter, no telephone. The secretary's own busy pen had to write letters and leaflets, and other matters for printing, and to keep all records. And she had to look out from that central watch tower over all the Church to see how the vast body of its women was to be enlisted. They were divided into two companies—the small numbers of those already working in such voluntary associations as have been named, the greatly larger host of the unorganized.

The Auxiliary at once began to build its fabric. The secretary knew no better way than to follow the example of the Church. She obtained the approval of bishop after bishop and of one parish priest after another, and they established in parishes parochial branches and in dioceses diocesan branches, under parochial and diocesan officers, between which branches and the missionaries and needs of the field, the secretary was the medium of information and activity.

From the very beginning the ideal was clear; the Woman's Auxiliary to the Board of Missions offered opportunity for service to *every* woman, old or young, rich or poor, lettered or unlearned, in *every* parish and mission, weak or strong, in *every* diocese and missionary district, at the center or the most remote. And so it has come to be that every field from Hankow to Texas, from Alaska and Porto Rico to New York, has had its own diocesan branch, that 3,678 parishes were enrolled on the Auxiliary lists in 1919, and that uncounted individual women shared its life. That at the present time some diocesan branches are almost extinct, that there are parishes which have kept apart, that the women who care are fewer still than those who have not given heed, give to the



MARY A. E. TWING

*First Secretary, Woman's Auxiliary*

workers of to-day an incentive for that "reaching forth" of which we have spoken.

But again, when the Auxiliary came into being, there were those societies already at work with their own organizations and officers, active and helpful and the problem was not easy to solve, of keeping the enthusiasm and helpfulness of their members and at the same time incorporating them into that Auxiliary which the Board of Missions had formed to include all woman's work for General Missions. It took love and patience and skill on the one hand and generosity and unselfishness on the other, and a vision of the beauty of the greater good of the greater number to lead the officers of the Ladies' Domestic Relief Association to resolve the New York parish societies into the domestic committee of the New York Branch of this later Woman's Auxiliary, and to set free



## The Woman's Auxiliary

the societies in other dioceses to connect themselves with their respective diocesan branches; but it and similar feats of reconstruction were achieved in those early years, which may give hope to those who would see a closer and more organic union among the women's associations of to-day.

For many years the central force at the headquarters of the Woman's Auxiliary was never greatly enlarged. The first secretary resigned in 1876 (on her marriage to the Reverend A. T. Twing, D.D.), but in 1883 was appointed honorary secretary, and in that capacity gave a voluntary service until her death, in 1901. She was succeeded by the second secretary (Miss Julia C. Emery), who served from 1876 to 1916, and was then succeeded by the present executive secretary (Miss M. G. Lindley). In 1874 an assistant (Miss M. T. Emery) was appointed who besides being the editor of the Board's paper for children became acting secretary for the Junior Department, and, later, until 1918, carried on the box work. It was not until after 1900 that the help of a stenographer was given. In 1909 a junior secretary, in 1914 an educational secretary and in 1916 a traveling secretary was appointed and now in 1920 an assistant to the educational secretary, an office secretary, two recruiting secretaries, and a secretary for the supply department have been added.

But through all the years of the Woman's Auxiliary the officers at headquarters have chiefly depended upon the voluntary service so unstintedly given and which no earthly record can ever show, which diocesan and parochial officers have rendered. Choice women—choice by reason of their Christian character, their Churchly zeal, their quick or studious intelligence, their honored names, their ability to plan and to do large things—have repeatedly been placed in the care of Auxiliary work in parish or diocese and have not failed their trust.

One such, whose name was synonymous with far-reaching and abounding helpfulness, was once asked how she came to care, and the answer was that her rector had given her office in the Auxiliary, about which she had till then known nothing. A word is sufficient—there are such women now, able but ignorant, whom the call to responsibility would awaken to service.

From women such as these the diocesan officers were chosen. They now number more than 1,100 and ever since 1881 they have been called together monthly during the season as a consultative committee. And each three years the representative body of the whole Woman's Auxiliary meets while General Convention is in session and "missions" becomes the business of the whole Church.

On October 14, 1874, from two to five-thirty P. M., the first general meeting was held, in the Sunday-school room of Calvary Church, New York, with sixty-six women present from five dioceses. No other general representative body then divided the interest of Church people with the affairs of General Convention and the Board of Missions.

On October 9, 1919, at seven-thirty A. M., Saint Paul's Cathedral, Detroit, was crowded with the representatives of this same Woman's Auxiliary who had come from ninety-one dioceses and districts to spend fourteen days in conference and study, in prayer and plans for a great advance.

And with them, beyond the walls that sheltered General Convention was a group of representative companies—the educational department of the Board of Missions, the Board of Religious Education, the Church Missions Publishing Company, the Commission on Social Service, the American Church Institute for Seamen, the Girls' Friendly Society, the Church Periodical Club, the Daughters of the King, Saint Barnabas's Guild for

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Nurses, the Church Mission of Help— all unknown to the Church in 1874, who had learned from the early action of the Woman's Auxiliary how good was such a triennial opportunity for meeting. And again the hope springs of a future day when, instead of separate camps, the Church may assemble its leaders in every advancing line, who, in mutual love and confidence and aspiration, shall realize that their work is one.

What part of that work has it been the privilege of the Woman's Auxiliary to undertake? The value of its material helpfulness has been recorded year by year. It began in those early days of 1872-'73 when \$60,000 made the total of its money and boxes, and went on until in 1918-'19 its gift for the year amounted to some \$620,000; and its total for the years since 1871 has reached more than \$14,000,000.

It would be impossible to make a complete record of these gifts. There were long years when they bespoke the keen personal interest of individual women or branches with certain places or forms of work, or men or women in the field. Scholarships in mission schools bore family names, or those of parish church or priest, and foremost Christians in China and Japan and among the South Dakota Indians—clergymen, catechists, doctors, professional and business men and diplomats, Bible women, nurses, honored wives and mothers—are among those whom such scholarships reared.

As missionary bishops and other missionaries went out, it was to the Woman's Auxiliary they turned as to their surest friend. At farewell services held in the chapel of the Church Missions House, members of the Auxiliary knelt beside them and speeded them on their way. Letters full of sympathy and many a substantial token of goodwill followed them to their distant posts. Returning on furlough, the doors of friendly homes were opened to them, and only too heavy a

tax was made upon their time and strength for visits and addresses upon their work. Sometimes a parish branch, sometimes a diocesan branch responded to their appeals; again the whole Auxiliary united to respond. And often and often it has happened that a devoted and long-time member of the Auxiliary, when she has made her largest missionary gifts, has lost sight of the Auxiliary altogether, remembering only that as Christ's servant she would give to forward His Kingdom upon earth. So our total of \$14,000,000 does not include the largest bequest that the Missionary Society ever received, which came from a member of the Long Island Branch, or that with which the president of the Pittsburgh branch once enriched the district of Spokane, or the legacy from the president of the Niobrara League, New York, which built All Saints' Cathedral Church, Sioux Falls, South Dakota. One member gave \$14,500 for a girls' school in Africa, through the Auxiliary, but never cared to credit it with the \$51,000 which she divided equally among the needs of Laramie and Kearny and Dallas; and members, and officers of the Auxiliary have headed and worked on committees which have made possible such undertakings as Saint Luke's Hospital and Saint Paul's College, Tokyo, and the Church General Hospital, Wuchang, indifferent that the Auxiliary should have credit for their work. It is this generosity of spirit that has opened the doors of opportunity on every hand and let the varied ends of the Church and the world be advocated at meetings of the Woman's Auxiliary. Such generosity should make it all the easier in the future to enlist its members in those varied claims which the Church of another fifty years presents to the women for their response.

The united material work of the Woman's Auxiliary had a marked beginning in 1889, when from the suggestion of one woman—and how fruit-

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ful is this experience! what thing of good may not one woman any day suggest?—led to the United Offering. From that time on, to each triennial service, the women have brought their gift of thanks, gathered in addition to all other annual gifts during each three intervening years. It has grown from the \$2,000 in 1889 to the \$468,060.41 of 1919, and has its memorial in such buildings as Christ Church, Anvik, Alaska, the Training School for Bible Women, Sendai, Japan, Saint Hilda's School, Wuchang, China, the Thomas Dormitory, Saint Augustine's School, Raleigh, North Carolina, the Hooker School for Girls in Mexico; but, more, in the lives which it has enabled for their work. For twenty-two years it has paid the salary of the bishop of Alaska, and has made the training and sending and support of women missionaries, and their care when disabled, increasingly a part of the regular activity of the Board of Missions. At this time it is supporting 204 such women. The need of more workers and of a greatly enlarged United Thank Offering is apart from our present writing.

The early reports of the Woman's Auxiliary dwell largely on the special gifts which are the fruit of a peculiar interest; from 1901 a change may be noticed, which marks the growing sense of responsibility which led the Auxiliary to increase as well as to supplement the Board's funds. In the eighteen years since then the Auxiliary has increased the amount of its gifts which the Board may use in meeting its yearly obligations from \$41,000 to \$197,000.

We would have passed over even more hastily than this the material contributions of the Woman's Auxiliary to take up those more intangible but as real.

From the first the imparting of knowledge has influenced effort: correspondence between workers in the field and at home, the Auxiliary pages

in *THE SPIRIT OF MISSIONS*, leaflets and papers issued not only from headquarters but by Auxiliary branches and individuals, the use of Church papers, the innumerable visits, the constant flow of conferences and meetings. Where women in these later days seem to find it difficult to present work waiting to be done, bishops and parish clergy in parochial and diocesan and, later, in provincial gatherings, have given the Auxiliary a ready hearing. There can hardly be more privileged opportunities presented to the women of the Church in the future than those which officers of the Auxiliary of the past have already enjoyed.

As long ago as 1880, officers and members of the Woman's Auxiliary were foremost among those called together to begin that never-ceasing succession of services, quiet days and conferences of Churchwomen, conferences which considered not only Auxiliary works but other phases of woman's work in the Church as well. Definite missionary instruction was begun in 1874 where the Auxiliary foreign committees of New York issued catechisms on China and Japan and Africa, in 1886 Indiana and Missouri officers introduced mission study into their Auxiliary branches, and in 1891 members of the Connecticut branches founded the Church Missions Publishing Company.

In 1900 the women of the Auxiliary took up the study of missions with the united study committee; from 1902 they attended the conferences of the Young People's and Missionary Education Movement, and while they made their contribution, they returned equipped to teach. It was a Junior leader in Connecticut who in 1904 planned the first of those Church summer schools which are now an accustomed feature in the summer life of the Church. Auxiliary students and teachers prepared books in advance of the educational department, urged the creation of that department upon the



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Board of Missions and pressed the department forward in its work. When in 1905 the first educational secretary came to the help of the Board, he found that ninety-nine per cent of the study classes he enrolled belonged to the Woman's Auxiliary.

In 1910 when General Convention met in Cincinnati it was the newly appointed Junior secretary who led a school in missions, whose influence owing to the widely representative character of its classes was felt throughout the Church. Three years before when only a diocesan officer, this same secretary, in Richmond, through her exposition of the Gospel of Saint Matthew, had given a new spiritual insight to the Woman's Auxiliary. It was not that spiritual effort was new in the Auxiliary life, but this presentation of the Gospel story seemed to kindle the flame anew. From the very first the Woman's Auxiliary had had its Collects for daily use. The general meeting of 1880 was the first such meeting prefaced by the Holy Communion, but since that time, if not earlier, many a church has witnessed the annual gathering of hundreds of women from parishes throughout the diocese, kneeling side by side; just as triennially, in cities where General Convention is in session, churches are thronged with women from dioceses and missionary districts far and wide.

As early as 1882 quiet days were held; in 1895, as a preparation for the approaching triennial gathering a week was kept of prayer and self-denial; in 1915, in view of a special emergency of the Board, a day of continuous prayer was instituted. In 1916 and 1917 the Auxiliary engaged in special works of prayer: beginning with Advent, 1916, the women were called to conduct a "Pilgrimage", their prayers arising from diocese after diocese, week by week, throughout that Christian year; in December, 1917, "The Advent Call" bade them, as their special work in time of war, to give a

week to prayer. They kept seven days at home, in church, privately and together, visiting their fellow Churchwomen and claiming their help, in asking for peace and unity and the perfecting of the Kingdom. And thus many were made ready to take their part in the Nation-Wide Campaign. The forming of prayer circles has been another means by which the spiritual life of the Woman's Auxiliary has been deepened, as has also the use of the *Missionary Calendar*, issued for years past, by the Study Class Alumnae of Pennsylvania.

We have scarce referred to Junior work. It has always been characteristic of the Woman's Auxiliary to spare its members to lead in kindred enterprises such as the Children's Twenty-Minute Society and Saint Mark's Friendly League which antedated and hastened the junior department established in 1889; and the Little Helpers, owed its existence and fostering to one enthusiastic member.

The Juniors of to-day have passed into other hands; it remains for the women to see that they are not left without their sympathy. Cooperation here is vitally necessary, that those who would build up the Christian character of the Church's children may not be disheartened because the Church's women do not seem to care.

It was in 1909 that the Board appointed its student secretary; it is only now that the Woman's Auxiliary had added to its force two officers to recruit the slender ranks of the missionary host with consecrated lives.

The Woman's Auxiliary of the past has prayed for more laborers, it has given for their training, their sending and their care; many of its workers have given service in the mission field.

In the new Woman's Auxiliary it remains to show that home is a mission field, that every one may be a missionary, and that every work done for love of Christ and in obedience to His Word hastens His Kingdom's coming.

## NOTE ADDED BY THE COMMITTEE

**T**HIS sketch of fifty years of the Auxiliary's life has been written at the request of the Committee by the one most conversant with this half century's work, but with her usual modesty no mention has been made of the gift which will bear her name and with which we hope to mark this anniversary for all time. The year previous to our fiftieth birthday will be devoted to a campaign of education and inspiration that all Churchwomen may know more fully what the Auxiliary has accomplished in the past and will culminate in a corporate communion on October 16, 1921, held in every parish throughout the country when the members of the Woman's Auxiliary may dedicate themselves afresh to the service of the King—body, soul and spirit—a living sacrifice to Him Who died that we might live. During this year a thank-offering will be gathered to be presented to the Presiding Bishop and Council as a trust fund to be known as the "Emery Fund" in grateful appreciation of what these three sisters have meant to the Auxiliary and its members during this fifty years. The income from this fund will be used for missionaries at home on furlough for board, medical care, study or recreation. It is hoped that every member of the Auxiliary will have a share in this fund so that it may be truly representative and that each one will give as liberally as she can so that it may be worthy of those whose name it bears and of the organization whose Golden Jubilee it marks. Let each one of us who is now a member have a share in making this work known to others and in contributing to this Emery Fund. In this way we shall not only be witnesses to Jesus Christ in this life but through our money will be serving Him here on earth after we are called into that larger service of the life beyond.

**T**hanks be to Thee, Almighty God, for the work which Thou hast wrought by the hand of Thy humble servants. Continue, we pray Thee, Thy grace to us from generation to generation, that Thy Name may be glorified in the lives of Thy servants until all men know Thy Son Jesus Christ as their Lord and Saviour. Amen.

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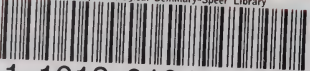


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